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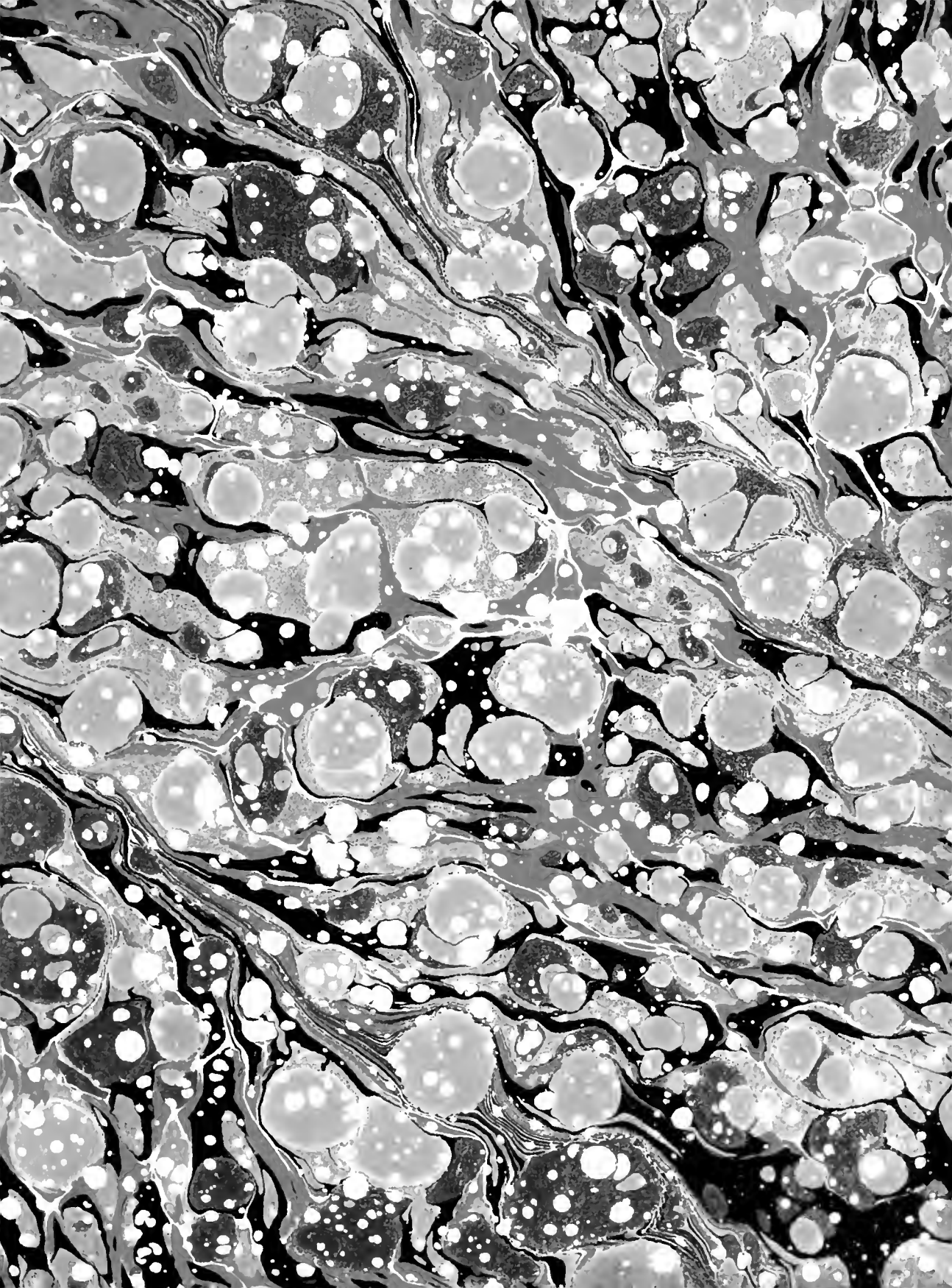
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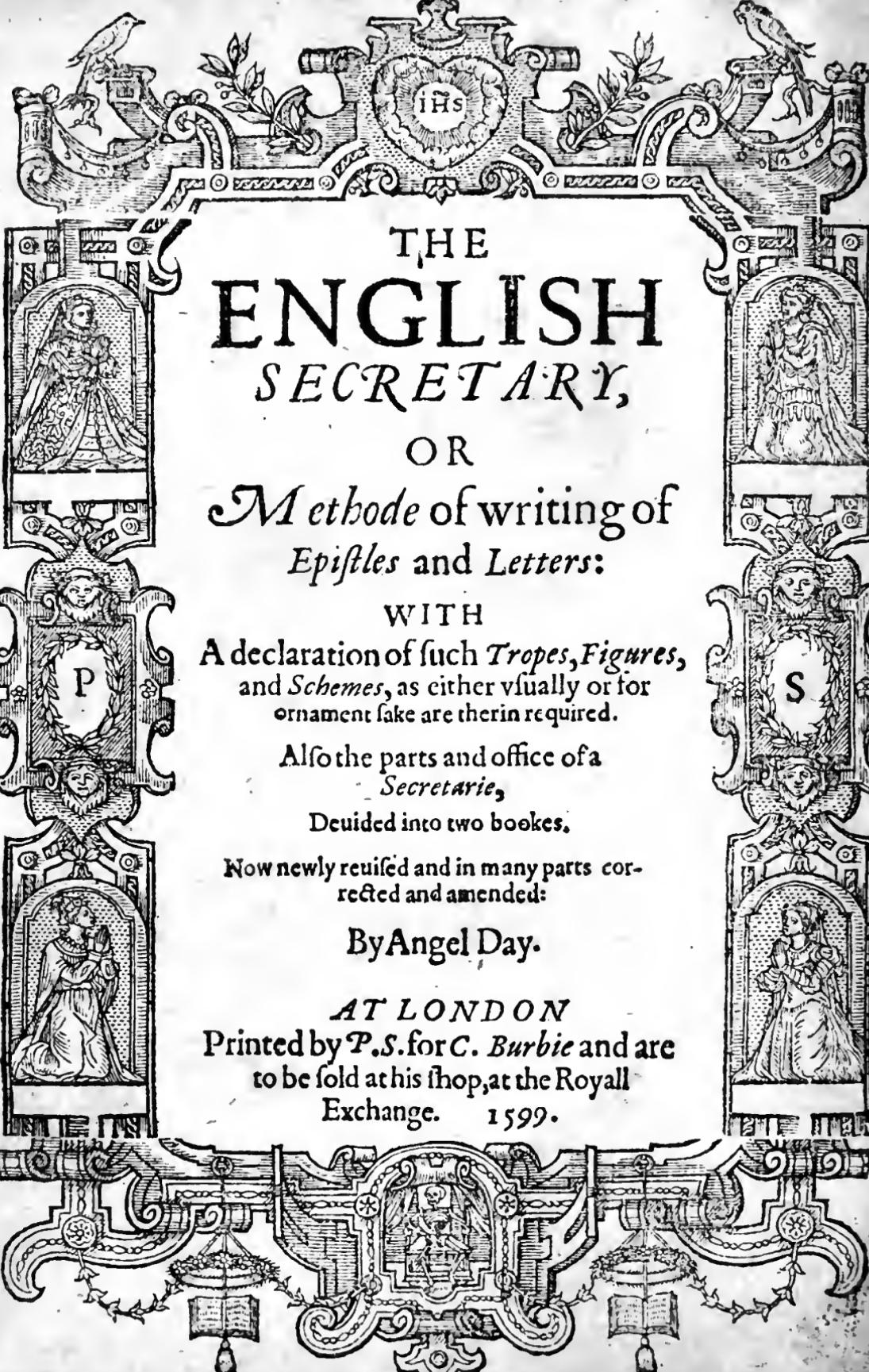
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THE  
ENGLISH  
SECRETARY,

OR  
*Method of writing of  
Epistles and Letters:*

WITH  
A declaration of such *Tropes, Figures,*  
and *Schemes*, as either vsually or for  
ornament sake are therein required.

Also the parts and office of a  
*Secretarie,*

Deuided into two bookes.

Now newly reuised and in many parts cor-  
rected and amended:

By Angel Day.

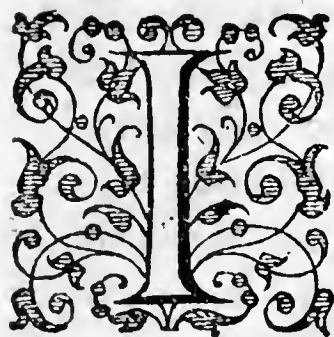
AT LONDON  
Printed by P.S. for C. Burbie and are  
to be sold at his shop, at the Royall  
Exchange. 1599.

1000

To the right Honorable, Edward  
*de Vere, Earle of Oxenford, Vicount Bul-*  
*becke, Lord Standford and of Badlesmere,*  
 and Lord great Chamberlaine  
*of England.*

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 1599

20 Mr 34 Page



Tis now a feweaes pas-  
 sed (Right Honourable, &  
 my very good Lord) since  
 emboldned by your fa-  
 uour, this booke rudely di-  
 gested, and then roughly  
 deliuered, I did in the very nonage thereof  
 recōmend vnto your Patronage. And how-  
 beit at that time, very little therin appeared  
 worthy so honourable acceptance: yet plea-  
 sed it your L, the same should then passe vn-  
 der your fauourable countenance.

To answer so great bountie therein shew-  
 ed, I haue naught but my simple acknow-  
 ledgement: and in signification of the will I  
 haue to do vnto your Lordship any accep-  
 table seruice, no other matter in shew, then a  
 fresh renouation of the selfe same title by an  
 other presentment, howbeit in far more or-  
 derly manner then formerly was deliuered.

Your Lordship may please of your owne  
 ennobled condition to well dooing, in par-  
 doning the presumption of the former, &  
 vouchsafe your liking to this latter, where-

Engl. GE. Bulc. in 20. 12. 29. 11. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*The Epistle Dedicatorie.*

in ( notwithstanding the title all one ) yet shall you finde the worke both in order, habit and shape, to be diuersly chaunged.

To excuse the defecte of the one, or enlarge my paines taken in publishing the other, were on either part needlesse: seeing my desire in both, hath principally sorted to one self meaning: If your L. find ought herein answerable to your iudgmēt, it is inough: and the vsers shall thereby ( I hope ) finde more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: *Plato* in his first original was nothing so diuine: *Socrates* in his cradle had no taste of his after wisdom: *Hercules* past many yeres ere he grew famed by his labors, & onely vse and practize enableth vnto the greatest perfection.

This being so, It will, I trust, seeme in me a matter the more pardonable, to haue aduentured as I did the formost of this purposed labor, regarding that by a reuew of the same it hath now receiued some shape and proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my selfe do remaine, alwaies

*By your honorable L. to be commanded,*

Angel Day.



## To the learned and courteous Readers in generall.



Entlemen, When I do begin first to speake vnto you in this action, me thinks, you doe espie in me the parts of an ill Scholler, who in all his dooinges, is forced to craue pardon, but hardly findeth the way that may purchase vnto him selfe the benefite of such a pardon.

In reformation, two notable instances are held, the which as I conceiue do craue allowance, though no prerogative in wel doing; and these are for a man to finde his defect, and secondly to haue a will to amend it.

I will assure you, though I be not grations, I would be loath to seeme gracelesse, and this benefite I will haue to gaine your allowance, that I will blush for mine errors, where I fault in abilitie, I will shew you my will: And when in all I cannot cleare me from your censures, yet shall your courteous forbearance be in me no waies surprised.

I haue to foretime as now still trauelled with the gardener, who first throweth up his earth on a rude heape; the scattereth it, after, smooetheth it, next squareth it, & lastly bringeth it into knots and workmanship, before which you know, there are many weeds; loose hearbes, grasses, sticks, and drubbish to be picked up & thrown out: And then and not before beginneth his worke to drave towards the perfection.

As he so I, at the first threw up this groundwork in a heape, and onely did scatter it: after, and hether onto I haue endesored to smooth and to square it, picking out thereof many thinges which lay to too much disordered. It onely now wanteth to be labored on by a more curious workmanship, but because it is my gar-

## To the Reader.

den plat, & my prouision is too small to perfect on a sodaine so spacious a ground worke, I will temporize with those duties, which either by time may in me be supported or by a greater habilitie in others may happilie hereafter be performed.

Now because it is in all omissions the greatest omission not to bee thankfull for courtesies, I will acknowledge that as you haue hitherto benignly delt with me in the suruey of these labours, so haue you bound mee the more vnto you by your fauourable censures. And yet if after this continued trauell vnto this present, you either in mine or in the printers escapes find any thing blame worthy, couer it I pray you as before you haue done with the vaile of your courtesie. The copies before this, haue bene I confesse erroneously many wayes deliuered, and this by the blottings and interlinings had in the former amendements hath peraduenture also his escapes or mistakings: If any be, they are fewe I hope, and therefore the more easie to be tollerated. Onely correct where fault is, and the printer and I shalbe beholding vnto you.

Hauiing thus performed for my selfe what vnto your worthines stooke meete to be considered, giue mee now leaue I pray you, touching the order and course in this Methode hereafter obserued, to say something to them which therby are to take any benefite or profite. In which case, the learner is circumspectly with himselfe to consider, the seuerall rules in the particular chapters preceeding the orders of those Epistles, in such sort as afterwards they are distinguished, & therein see, what to the better ordering and principall direction, of what soeuer hee shall take in hand to write, is there (for his better instruction) enioyned. By diligent animaduersion wherof, he shall the better understand the seuerall natures and properties, that in the parts of euery Epistle, are ordinarily to be required, besides the vse of them in their seuerall places, and what force they beare, being so sorted out, according to their speciall purposes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this Methode following, & to the intent he may as neere as may be, or as his capacitie (at leastwise) may any waies reach vnto knowe (skilfully, & not by rote) how or in what sort he shall happen to doe either well or ill, I haue first (in a preamble

## To the Reader.

preamble or intermixed discourse, either preceeding or interchangeably passing, before or with the kindes of euery sorte of Epistles) declared the properties and vse of those Epistles, vpon what parts and places, they and euery of them doo consist, with what vehemencie or lesse application they are to bee inforced or qualified, so that he who seemeth to haue least knowledge at all (be it that he haue perseuerance to conceiue or to distinguish the parts he seeth there laid out before his eyes) may with great facilitie, attaine to what soeuer, herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applied a number of Figures, Schemes, and Tropes in the margent of euery Epistle, euen with the places where they are vsed. And at the end of this worke, haue set them altogether, and therein explained to the Learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, & hauing a pretie conceit of inuention of themselves) haue heretofore unknowing done well, may see how with skill and discretion hereafter to pursue the same, & the ignorant also hereof whose reach hath not been so ample as others, may be thereby informed what vnto well doing is most consonant and agreeing.

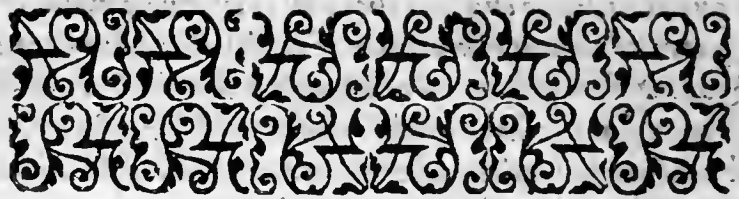
Now, for the readier finding of those Epistles, as each of their kindes are suted forth in sundrie Examples: Peruse but the head of euery page and there you shall find what in the same page is contained, viz. Where the Epistles be, you shall haue them noted in their kindes, as Epistles Hortatorie, Dehortatorie, Swasorie, or Disswasorie, &c. And likewise in the admixtions, you shall finde Places or Parts Hortatorie, Commendatorie, Petitiorie, &c. as they fall out to be handled.

This booke thus shewing these parts before remembred, I haue termed as you see by the name of The Secretorie, being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neither supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to bee required, but because the orderly writing of Letters, being a principall part belonging to a Secretorie, is by the Methode  
hereof

## To the Reader.

hereof deliuered to any Learners capacitie, whereout the Schol-  
ler or any other that is unfurnished of the knowledge thereof,  
may gather ayde and furtherance, I haue therefore endeouored to  
tearme it by the name of the Secretarie.

These with my willing minde, and desire of well doing herein,  
I doo present to the generall and friendly regard of all, wishing  
that in courtesie they repute of my trauels, as formost of all o-  
ther things, I therein respected their benefites. In affoording  
whereof, they shall doo no more then belongeth to good mindes,  
and encourage me by wh at soeuer other meanes hereafter, to gra-  
tisfie their fauours.



The

# The English Secretorie.

Of an Epistle, the commodities and vse thereof.

## Chap. I.



As much as we haue herein endeoured to lay downe a platforme or method for writing of Epistles. It shall not be amisse, that following the order of all other writers, wee first define vnto you what an Epistle is. An Epistle therefore, is that which vsually we in our vulgar, doe tearme a Letter, and for the respectes thereof is called the messenger, or familiar speech of the absent, for that therein is discouered whatsoeuer the minde willeth in such cases to haue deliuered. The diuersities of Epistles are manifold, as wherof ensueth a platforme to euerie motion, being in truth so infinite as are y<sup>e</sup> imaginations of each ones fantasie, seeing the declaration of euerie letter, is no more then what the minde willeth in all occasions to be performed, and according to such insigations therewith at that instant men are fed when they write, taketh his formall substance, whether it be to require, counsel, exhort, commend, informe, commend, entreat, aduertise, gratulate, or whatsoeuer other purpose there, in pretended, as cause and matter maie fall out to bee required. The antiquity is as ancient as the benefite that therof ensueth is great, whereof onlie those that are sufficientlie enabled with the qualitie, can giue the greatest testimonie. No doubtlesse were it for me to commend the vse, when as well by the authorities of a number the best learned, who to aduance the efficacie thereof, haue in sundrie languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully aduanced. And although pregnant wit ensuing by nature was the foremost cause that first bred the inuention of Letters, and that euery one naturally can speake, or in some sort or other set downe their meaning:

yet Art prevailing in the cause, and by cunning skill marshalling every thing in his due order, place and proportion, how much more the same is then beautified, adorned, and as it were in a new shape transmuted by such kind of knowledge, the difference that daily appeareth may yeeld proove sufficient.

What is chiefelie to be respected in framing  
of an Epistle.      *Chap. 2.*



As much as by the necessarie vse of Letters before laid downe, a commendable maner of writing and framing the same hath bene already remembred: It shall not bee amisse, that in this Chapter we now endenour to answer the purpose therein pretended. For the manifestation whereof, I haue thought good to draw vnto your consideration certaine principall points, which therunto are speciallie to be required: first, Aptnes of words and sentences, respecting that they be neate and choiselie picked, and orderly handled: next, Breuiy of speach, according in matter and circumstance fittle to be framed: lastly, Comlines in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnesse of wordes and sentences, consisteth in choice and good tearmes, in skilful and proper application of the same according to their true meanings, in wel sorting and fitting them, to their senerall purposes. Choise and good tearmes, are in words vsual, and plain for the matter in deliuerie, not improper nor new coined, nor too olde, as hauing not of long time before bene vled. Skilfull application is, when in their setting down they haue either their true & proper signification for deliuey, or else by a more delicate or pleasant inuention may be caried concealedly. Well sorting & fitting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

The next, being Breuiy of speach, is not as some vndiscreetlie haue imagined, that which consisteth in fewnes of lines, & shortnes of some in shew of a side of paper, but breuitie of matter, wherein scope sufficient remaining for the necessary demonstration and

deliuerie of any needfull occasion, men are barred from scruiolous circumstances, and intolmed therein to abhorre all manner of tediousnes: For which cause some haue bene of opinion, that continuance of matter ought not to be vsed in an Epistle, for that it thereby loseth the shew of an Epistle, and taketh vpon it the habit of an Oracion: Yet of such sort are in this method sundry Epistles, the titles wherof are, Horratorie, Dehortatorie, Laudatorie, Vituperatorie, Suasorie, Petitorie, Monitorie, Accusatorie, Excusatorie, Consolatorie, Inuectiue and such like, whose speciall vses do of necessitie admit such scope as in euerie ordinarie Epistle is not found, and though they beare in them many Oratorie parts, yet lose they not at all for that, neither name nor habit of an Epistle. The tollerati- on and ordinarie vse of which, both examples of many learned, and common custome hath warranted. And therefore, when to be brieft it is herein intopned, it is alwayes thereby to be intended, that a man with onelie necessarie speeches may bee permitted to deliuer his meaning, neither is it without the limits of brenitie, when apt- lie and at full the same shall be in this sort reported.

And for the better declaration, howe farre the conceit hereof may be induced only in writing of Letters, I will first limit what may be accounted necessarie therein, and afterwards endeouour to lay downe, howe contrarie thereunto, men (aswell in the vse, as in neglecting thereof) haue heretofore erred. Necessary speeches, I do account whatsoever is set downe, for the plaine and open deliuerie of euerie occasion, to the intent the minde of the writer, and what he pursueth may aptly and in good and ready sort be conceiued. The repugnancie hereof is when either with too much curtailing our arguments, in conceit to auoyde tediousnes, or with too manie or ouer often repetitions, neuer thinking to haue spokē sufficiently, either to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epistles. And when some others also, of a conceit more curious than necessarie, struing to excell in varietie of sentences, and copie of words, copied all of one sate, thinke therefore in paining themselves to write more than needeth, to be counted more eloquent. These falling out to bee Imperfections, as each of them are in truth to bee blamed, so where the defect remaineth, are they (for well writing) with Studie to be amended.

The third and last now being Comelineſſe in deliuerance touching the perſon and cauſe; ſeemeth to bee tied vnto two ſeueral reſpects: that is, to the reputation of the partie to whome we write, his condition, age, honour, and diſpoſition, and to the ſitneſſe of the matter whereof we take vpon vs to write: for as it is moſt decent that in the matter we make choiſe of, we giue vnto euery cauſe his proper and orderly effect: ſo is it euery way as conuenient to afford a like *Decorum* of thoſe to whome our letters are directed.

The reputation of each partie, is meaſured according to his dignitie or worthineſſe, whereby hee beareth reckoning and place before vs. The condition, by the age or maner of liuing, wherein reſteth either grauitie or youthfulneſſe. The humour by the diſpoſition, as whether deſirous to be reuerenced, ſawned on, or with plaine termes bleſed. By this reaſon, the methode or ſtile of our letters falleth out diuerſlie to be conſidered: in one ſort we frame them to olde men, in an other ſort to young men, one way to ſad and graue perſons, another to light and yong fellows: one platforme to Courtiers, another to Philoſophers. To great and notable perſonages, with a dutie ſpeciall, appropriate to their calling: To our betters, alwayes with ſubmiſſion: To our inferiours, benignly and fauourably: To our friends, lovinglie: To our enemies ſharplie and nippinglie. Thus farre as touching the perſon, and now for the cauſe.

In this point it ſeemeth that the matter of euery writing ſhould ſtill be meaſured according to the writers apparance, credit or worthines, that the validity thereof ſhould be answerable to the one or the others greatnes, or goodneſſe: that the intendment be ſound, lawfull, and to no euill purpoſes: that it containe not baſe, filthie, or ſcurrile matter, vnbeſeeming a direction ſo worthy. Then that euery thing to bee written of ſhould bee deliuered according to his proper qualitie: Termes more officious than beſeeming, are unfitting: not ſufficientlie to conſider of each reputation, were ouer homelie. A matter of grauitie is to bee deliuered with waight: a matter of ſorrowe ſhould be reported with griefe: a matter of paſſime, to be diſcourſed with pleaſure: a matter of folly mingled with laughter. Now contrariwiſe, to a perſon ſo ſit of ieſts, ſo talke learnedly to a clowne,

to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as penitish, and more absurd than fitteth to be tollerated in anie skilfull vsage.

And because I haue taken vpon me some distinguishments of writing, wherein I speciallie stand vpon chosse and mate termes and speeches, with proper applications: I thinke it not amisse to set down vnto you some shew of the contrarie inurements, whereby you may with the greater discrecion conceiue the error thereof, the which I haue sometimes noted in other mens writings: And first, of vnseemly applications: as for example: one that sometimes intended not a litle of his owne inuention, tooke vpon him to write a loue letter to a woman of verie meane reckoning, in which, after he had drawne (God Cupid by the name of the blinded boy) by those parts of fauor that neuer were in her, and she loved him selfe much passionat for the loue he ought to her, he concluded the matter in this sort. Thus crauing your lawfull beneuolence, in not mee reiecting, your answer comfortable and not intollerable, &c. The woman not accustomed to such hote intertainment, and rather bluntnie before time pursued, then daintilie intreated, beganne herebypon (forsooth) to ware coy, and to intende great matter of her self, and vaunting her fauour at a higher rate then he belike seemed afterwarde willing to become a purchaser of, remained as she was, and him selfe at his more profitable studies. The conclusion of his letter was verie improper, inasmuch as requiring liking by the name of Beneuolence, hee both misprised his owne demand, and seemed to induce a word more sounding to a charitable reliefe, or curteous contribution of money, then to anie such purpose as he meant it. Besides, your answer comfortable, and not intollerable. If these had passed in a self, it had bene more conuenient, but vsed bona fide, it was too too bad, especiallie respecting the partie what she was, from whome one would haue supposed that such a one as him self, could neuer haue refused (but by too much tolleration) any discontentment at all. This error we see is not onelie common to the vnlearned, for as well this one, who in his profession (as I was informed by him that shewed me the letter) was well reputed of, but also some of the forwarde sort, onlie by affectation of words, which they haue vsed, haue bene misliked, and yet learned ynough.

Words improper and impugning the sense.

Errors common to the learned, as well as to the vnlearned.

which a Doctor of Physicke long since, intending to be verte eloquent in words, and such as every Carter should not conceiue of, began an Epistle to a booke by him published in this sort: wherein secondly appeareth this errour of old improper or new coyned termes, and this was the sojine.

A ridiculous  
maner of  
writing.

Egregious Doctours and Maisters of the eximious and Archane Science of Physicke, of your Vrbanitie exasperate not your selues agaynst mee, for making of this little volume of Physicke. Considering that my pretence is for an vtilitie and a Commonwealth. And this not onelie, but also I doe it for no detriment, but for a preferment of your laudable Science, that euerie man should esteeme, repute, and regarde the excellent facultie. And also you to bee extolled and highlie preferred, that hath and dooth studie, practise and labour this saide Archane Science, to the which none inartious persons, can nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and manie the which doth think themselues wise (the which in this facultie be fooles indeed) will enterprise to sinatter, &c. Was there euer seene from a learned man a more preposterous & confused kind of writing, farced with so many and such odde coyned tearmes in so little vnterling? But surely, the man did it of a great conceite, for as appeareth by the course of all his Epistle following, his wittes were so pestered with an angrie mislike of the bad demeanour of some vnlearned vsers of his science (as he thought with himselfe) that euerie botcher should not be able to bent him, but hee should bee a man of some reach at least that should finde him. Neuertheless howe wise so euer stood his imaginations: this one thing doe I knowe, that diuerse to whome I haue shewed the booke haue verte heartilie laughed in perusing the parts of his writing. For these egregious, eximious, vrbanitie, and exasperate, although the wordes be in some sort tollerable; yet because anie of them are amongst vs verte rarelie vled, and in this writing two of them especially very vnproperly placed, the maner thereof soundeth (in mine opinion) nothing pleasant. Insomuch as exasperate is properly to set him in a farther rage, that is already furiously bent in a thing, and besides, by the action of another man then himselfe who as it were of a resolute will and meaning, would goe about to procure it, so that it maie be well saide, hee did exasperate his

Vrbanitie and  
exasperate  
vnproperlie  
placed.

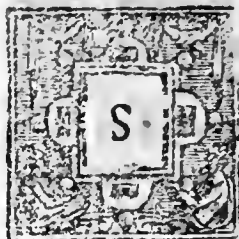
furies

furies the more, by inducing such a speech, or such an acte: but it cannot bee so properlie deliuered to saie, exasperate not your selfe for such a thing, especiallie when I am not therewith so much as in anie mislike already, which no man canne at anie time bee, without he first knowe an occasion: your Virbanitie likewise being deriued of the Latine worde Virbanus, which is ciuile, courteous, gentle, modest, or well ruled, as men commonlie are in Cities and places of good gouernement, whereof that worde taketh his originall, the worde is not common amongst vs, nor so apt to the sense as if hee had saide, your curtesie, your modestie, and so it might run thus, Let not your curtesies be agreed against me, or, Let it not be offensiue to your modesty, that for the benefite of a great manie, I haue published this volume of Physicke. The ground was verie good, for his intendment was, that the cause belonged to a common wealth, wherein if anie particular commodity seemed to be lessened, wise men and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he: And this not only, but also I doe it for no detriment, &c. What confused deliuerance is this? How much more orderlie thus, which soundeth also more to his meaning. And this also respected, in that I doe it not for anie detriment vnto you, but for a preferment of your laudable science. Then his coming in with arcane science, inartious fooles and insipient persons, had it not beene lesse improper, if hee had saide profounde science, and vnskilfull or vnlearned, for inartious, and to haue contented himselfe with his fooles, without adding to the same insipient persons. Lastlie he proceedeth: And many the which dooth thinke themselues wise (the which in this facultie are fooles indeede) will enterprise, &c. Here is the which and the which, a phrase neuer with vs accustomed, nor with anie good writer in his time (which was not manie yeares since) the sence whereof might in this sort more plainelie bee deliuered: And many who in their owne opinion doe seeme verie wise (but therein are in truth verie fooles) will enterprise, &c. But of this ynough, for that I thinke it nowe high time to proceed to the rest, these two examples being sufficient to admonish the learner, of the congruities of his speeches and sentences, with good phrases that bee most agreeing to the meaning, and not improperlie, to be deliuered,

whereby he shall auoid the like error, and absurditie in conue-  
 sance hereby expessed, and already so much reprehended.

Of the habite and parts of an Epistle, *Cap. 3.*

Character of  
 an Epistle ge-  
 nerall.



Seeing an Epistle hath chieflie his definition her-  
 of, in that it is tearmed the familiar and mutu-  
 all talke of one absent friende to another: it see-  
 meth the Character thereof, shoulde according  
 thereunto bee simple, plaine, and of the lowest  
 and meaneſt ſtile, vtterlie deuoid of anie shadow  
 of hic and loſtie ſpeeches: yet neuertheleſſe, for ſo much as in the  
 argument of a great manie of them (whoſe ſeueral diſtincti-  
 ons hereafter ſhall appeare) is required (as I ſaid before) a more high  
 and loſtie deliuerance, partaking manie waies with that kinde  
 accuſtomed in Orations, and is therefore accordinglie to be ne-  
 ceſſarilie furniſhed with the pointes thereunto incident: we will  
 for the preſent, ſort all kinde of Epiſtles onelie into theſe two  
 maner of differences, the one part whereof ſhall be ſaid to be ge-  
 neral, and the other ſpeciall. Under this title of general ſhall bee  
 comprehended all ſuch, as either for faſhions ſake, cuſtome, dutie,  
 curteſie, or other familiaritie do ordinarilie paſſe from one part to  
 another, rather of a pleaſant conceit, or ſome other more diſcreet  
 or ſeuere motion, then of anie extraordinarie cauſe, forme, or ſub-  
 ſtance in either of them contained. Such are thoſe as whome ei-  
 ther long acquaintance, or ancient familiaritie, haue cauſed en-  
 terchangeable to haue perſormed: or fatherly reuerence, and ſer-  
 uile dutie haue bound, by graue authoritie ouer children, kindred  
 or ſeruants, accuſtomable to be continued. Theſe, for the com-  
 mon and ordinarie matter in euerie of them vſed, being vtterly  
 exempt from anie waight or grauitie at all, are rightlie tearmed  
 by the name of familiar letters. They nowe that be ſpeciall are  
 ſuch, the matter of whome (as I ſaid before) doe admit both high-  
 er ſtile, and more orderlie deliuerance, according to the waight  
 of the argument, in anie of them to bee handled: and for this cauſe  
 are tearmed ſpeciall, as bearing in them a reſolute purpoſe and  
 intendment ſeriouslie to diſcourſe vpon, to anſwere, miſſigate or  
 auoid any certain matter or cauſes, importing the preſent affairs  
 where

Epistles distin-  
 guished into  
 generall and  
 ſpeciall.

Letters ge-  
 neral are familiar

Letters ſpeciall.

whereupon the direction is framed. Of them also are certaine distinctions, learnedly by skilfull Authours, that heretofore haue bene distinguished, the titles whereof I doe omit, in another place then this more oppoxtune to be hereafter remembred. These as they are from the others manie waies estranged in their seuerall argumentes: so vnto the conuenance and expressing of their causes appertaineth both other order, and diuers partes in them (then in the residue) more fallie to be considered. In whose composition, that there maie be a platfoyme gathered of a more certaine proceeding, we wil as others haue thought meet, distinguish their seuerall parts as they fall out to be borrowed in an oration.

In such kind therefore of Epistles, rightly and with good skil to be handled, the learner shal vnderstand, that there are thre things, by meanes whereof, for the needfull expressing and orderlie deliuerie of anie matter whatsoeuer, he must of necessitie be furnished. Inuention first, wherein plentifullie is searched and considered, what kind of matter, how much varietie of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations and circumstances are presentlie needfull, or furthering to the matter in handling. Then, Disposition, whereby is orderlie, cunninglie, and perfectlie laide downe and disposed, euerie matter and cause in his due order, proportion and place. Thirdlie, Eloquution, whose efficacie in speeches, neate, pure and elegant, is in the other Chapter vnder aptnes of words sufficientlie already described. The first and the last of these thre, as they are greatlie put forwarde by nature, which in some being farre more curious of imitation and studie of the best, then in other some, whose will and conceit alike, doe (by a verie instinct) affect and couet far more baser purposes: so besides the furtherance continuallie atchiued by often vse of reading, shall herein be greatlie holpen, in that for the selfe same purpose, and to the intent the learner maie aswell in his natieue tongue, know the right vse of figures and Tropes heretofore neuer by him vnderstode, as also discerne and vse them, out of others and in his own writings. I haue at the latter end of this booke, gathered together all such figures, Schemes and Tropes hereunto needfull and conuenient, and there haue by sundrie familliar examples expressed their vses and seuerall effects. In diligent conceit and aduerting whereof,

Difference  
of stile.

Inuention.

Disposition.

Eloquution.

Helps to In-  
uention and  
Eloquution.

the vse vnto the practiser shall in short time bee founde greatlie auaisleable, by the benefit thereby attained.

Polv in as much as Eloquution is annexed vnto the stile, which  
 Stile of Epi-  
 stles.  
 Sublime.  
 Humile.  
 Mediocre.  
 evermore is also tied to the argument and substance of euerie Epistle: it is to be regarded what stile maie generallie bee deemed meetest for the common habit, wherein each of them maie ordinarlie be published. In the recording whereof, we do find three sorts, especiallie in all kinds of writing and speaking, to haue bene generallie commended. *Sublime*, the highest and stateliest maner, and loftiest deliuerance of anie thing that maie bee, expressing the heroicall and mightie actions of Kings, Princes, and other honorable personages, the stile whereof is said to be tragicall swelling in choise, and those the most haughtiest tearines, commended, described, amplified and preferred also by Orators, which maie excellent Figures and places of Rhetorique. *Humile*, the lowest comickall, and most simple of all others, the matter whereof is the meaneest subiect of anie argument that maie be, entremedling in common causes, aduertisements and mutuall affecteds of euerie one, the stile whereof sweepeth euen the very grounde it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and maners, the same is solely frequented, in which neuertheless is *Sua faceties et elegantia quadam*, his certaine kind of elegancie, pleasant and neat comelance, not altogether to be sequestred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and lowe, behement and slender, too much and too little, as we saie, in which are expressed histories, Declamations, Commentaries, and other intermingled actions, not of anie in particular, but of all ingenerall, this stile of all others maie be adapted vnto these speciall kinds of Epistles.

Thus then it followeth, that whether we write familiarlie, or  
 Skillfull vse  
 of writing.  
 weightie, we must endeavour as neere as maie bee that each be performed skillfullie, for that to neither of them maie want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities whereof included in these two titles Inuention and Eloquution, both Pasture and Skill do put forward as we daily see by a double instruction. This therefore sufficing for those twain, let vs see what parts are supplied in an Epistle, succeeding in the other also, and ayding to

to Disposition. The first place is Exordium, a beginning or introduction to the matter to be written of, which is not alwayes after one sort or fashion, but in diuerse maners: as sometimes by preamble, wherein either for our selues, or the cause we write of, or in respect of him, for or to whom we write, wee studie to win fauor or allowance of the matter, sometimes by insinuation, wherein covertly, either in respect that the matter requireth long debate-ment or that mislike may bee already grounded in him to whom we direct our letters, we seeke by cunning reasons to shewe that the case so requiring is tollerable: or in the other, that rather equity then selfe opinion must and ought chiefly to be weighed. Sometimes by a similitude, wherein by manifesting the like of that we take in hand to haue bene commended, tollerated, or equally censured, wee intend the same, or lesse force in our selues, at their hands to bee borne withall or accepted, and diuerse other wayes besides, as in the Epistles following shall be tended. Then Narratio, or Propositio, each seruing to one effect, wherein is declared or proponed, in the one by plaine termes, in the other by inference, or comparison, the verie substance of the matter whatsoeuer to be handled. Then Confirmatio, wherein are amplified or suggested many reasons, for the aggrauating or proof of any matter in question. After Confutatio, whereby is diminished, dispro- ued or auoided, whatsoeuer to bee supposed, obiected or aggrauated. Lastlie, Peroratio, in which after a brieue recapitulation of that which hath bene byged, the occasions thereof are immediately concluded. These are not altogether at all times vsed, but some or the most of them as occasion serueth, either admitted or reiected: besides which, others also are sometimes remembred. The vse wherof as in sundrie Epistles they may be deemed necessarie, shall in their seuerall examples hereafter perused, appeare more euidentlie and largely.

Narratio, &  
Propositio.

Confirmatio.

Confutatio.

Peroratio.

Of certaine contents generally incident to all maner of  
Epistles. Chap. 4.

**I**n writing of Epistles, four respectall contents are alwaies continuallie incident. The manner of Salutation, an order of taking leaue or farewell, the Subscription, and the outwarde direction. Salutations of auncient time were

woont to bee fixed, *Quasi omnia faustum*, a signe of trust to good hap, in the front of upper part of the letter; so did the auncient Romanes, and in like manner after their examples doe at this date some other nations. But seldome or neuer (especiallie of the learned and most curious writers) is the same in our English directions, at any time accustomed. Onelie this, where letters are directed from one or more of the Councell to an inferiour Magistrate or person, or from some noble man to such, whom hee intertaineeth not in any estate of societie or equall familiaritie, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightlie in the beginning of the Letter, and custumablie is deliuered in this forme. After our heartie commendations vnto your L. if it bee from a number of the Counsell to a Noble man, or otherwise in the singular number vnto an inferiour person, as thus. After my heartie commendations vnto you. But otherwise writing seriously to any man, the greeting if it be to one far our better is turned, to an acknowledgment of some kind of dutie, or reuerent account, and that most commonly at the end of the Letter, which likewise in equalitie falleth out in such place to be mentioned. And being in familiarities is to no place tied, but beginning, middle, or ending of the Letter, all is one, as seemeth most consonant to the vaine & disposition of the partie, and these also at all times not deliuered in the selfe worde of greeting or commendations, but by diuerse Epithets, and fine conuolances, as falleth out to the matter of the Epistle, and the conditions of the partie to be handled. This being at the end of the Letter, there shall immediatelie followe the order of farewell, which toyning so hard thereupon as it doeth, wee will put them both in one example of wordes and Epithets, together with the subscriptions, for the easier instruction of the learner, and his better remembrance, referring the notes of euery of them to their places, where after wards they are used in their resuerall Letters.

Maner of Salutations.

Epithets.

Diuerse orders of greetings, farewells and subscriptions. Cap. 5.

Acknowledg



Chnoledding my selfe dæpelle bounde vnto  
your L. for manie sundre fauours : I doe re-  
maine in all humble reuerence . Finding my  
selfe manie wayes beholding vnto your excee-  
ding courtesies , I ende . Remembzing howe  
much I am indebted vnto your L. for your sun-  
drie benefites : I conferre the regard thereof to my present ima-  
ginations, and doe beseech thereof at your honourable handes an  
euermore continuance. All humble loyaltie and seruice pro-  
fessed vnto your honourable calling , I rest nowe and perpetu-  
allie your L. &c. Fearing in speeches, neuer with sufficiencie to  
manifest the conceit I haue of your most honourable fauours :  
I solace my selfe with the remembrance, and humbly leaue your  
L. to your wonted perseuerance. Praying the Almighty to  
haue your L. euermore in his gracious protection , I humbly  
take my leaue. Your worship in this, besides manie other occasi-  
ons hauing perpetuallie bound mee, how can I but rest such , as  
you haue expected and shall euer find me. Eftsoones recording my  
bounden seruice vnto your worship and my good Ladie , I re-  
maine as euer before. Not forgetting howe manie wayes I am  
charged, in dutifull remembrance towards you, I rest as I haue  
professed. More grieued at my mishap and disabilitie , then wan-  
ting either will or liking to doe seruice vnto you : I affie my selfe  
euermore vpon the acceptance of your wonted curtesie, and hum-  
bly therewithall do take my leaue. Commending the safetie and  
good estate of your worship to the Almightyes protection , I rest in  
all dutifull regard to the same. Rather desirous to shewe my selfe  
thankful, then other wise able in like sort to giue you any requital,  
I continue, &c. Wading my self by all possible endeuors, neuer to  
be freed from the charge of so exceeding benefites, I wish I might  
as I would, be vnto you in verie deed, &c. Wishing vnto you and  
yours, as much happynesse, as my selfe am clogged with carefol-  
nesse, I surcease. Desiring vnto you no worse successe in these and  
all other your laudable endeuors, then my selfe haue eftsoues cra-  
ued in performance of my chiefeest trauels, I recommend you to  
the tuition of the Almightye. Not forgetting our accustomed græ-  
tings and interchangeable wellwishings, my haste Letter taketh

Greetings of  
humilitie or ac-  
knowledgment  
of dutie.

Greetings  
familiar.

ende. Weighing howe much you are alreadye busied, and not willing to keepe you farther occupied, I ende my long and tedious discourse, beeing in nothing exempted from wanted salutations, and accustomed kind of grætings. Thinke not though my haste be such, but that I remember (notwithstanding all this breuitie) how greatlie I stand charged both to you and yours, to whome, and all the rest to you knowne I esteemes commend me. Respecting not a litte at the health of you and all other our friends, I hartily bid you fare well. Respecting my self on your wel-wishing, and the hope I haue to be returned in safetie I commend my hap to fortune, and our gouernement to the Almighty. Sending vnto you as manie thanks, as I conceiued comfort of your good intreatings, I leaue to detain you. Omitting what else to be amplified in these or anie other occasions I expect your happie returne, and in hope thereof doe bid you farewell. Knowing howe well I loue you, the lesse ceremonies I neede to vse in græting you, onlie you shall remember to your parents in most hartie manner to commend mee. Salute I praye you your friendes in my name, and thinke in my best and serious wishes I neuer forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here do most hartilie græte you. Forget not in what sort I haue heretofore receiued you, and thinke in the selfe same manner I do still intertaine you. My grætings to our friend R. let not bee vntremembred, and deeme that in all my bowes I haue (vnto you all) most hartilie wished. I had almost let slip my commendations vnto your brother, which for anie thing I would not had bene forgotten, vpon whom, as of greatest choic, I will make my reposing.

The liking I haue to R. maketh mee here to remember him whose good demeanour as your own, I haue in chiefest reckoning. My grætings and paper haue all one ende togither, onelic our friendship indissoluble can neuer be forgotten.

Thinke how exceedingly I haue alwaies well wished vnto you, and accordingslie thereunto measure the rest of mine affections towards you. Haste compelleth mee to ende sooner than I would, wherein notwithstanding I can neuer omit sufficientlie to græte you, esteemes recognizing as bechooneth, your speciall good liking towards me, &c.

Innumerable of these and such like might be imagined both in greetings and farewells, the course whereof being furnished with such varietie as it is, I haue left the residue vnto the conceit of the learner, accounting the plentie herein set down, for anie studious follower to be alreadie sufficient.

And now to the Subscriptions, the diuersities whereof are (as best they may be allotted in sence) to either of these to bee placed, forwarmed alwaies vnto the unskillfull herein, that writing to a Subscriptions: nie person of account, by howe much the more excellent hee is in calling from him in whose behalfe the Letter is framed, by so much the lower, shall the subscription thereunto belonging, in any wise be placed.

And if the state of honour of him to whome the Letter shall be directed doe require so much, the verie lowest margent of paper shall do no more but beare it, so be it the space bee seemelie for the name, and the rōme faire enough to comprehend it, which Subscriptions in all sortes to be handled shall passe in this or the like order or substance.

Your L. most deuoted and loyallie affected. Your Honours most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commaunded. The most affectionate vnto your L. of all others. Hee that hath vowed to liue and die in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La. louing and obedient Daughter. Who but by your L. is onelie to be commaunded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your worship, and to doe you seruice. Whose regard stretcheth vnto your Worship more then vnto anie others. He that vnto your worship hath vowed to become most assured. Whome none haue euer bound so much, as the deserts of your L. Your L. in all humbleness. Your Honours euer to be commaunded. At your worships command. Your La. most bounden and affectionate. At your honourable direction. Alwaies attendant vpon your L. pleasure. Your worships in ail good account. Yours euer louing and most assured. To none so much as your selfe. Hee that in all accounts tendereth your welfare. Whome by your onelie curtesie you haue conuincd. The same which I accept from you, and not otherwise. Such as I am, or as you wish to finde me. He that in his liking is onlie yours.

Maner and varietie of subscriptions.

Whom.

Whome you haue euer knowne, but neuer proued. Whose liking onelie accounteth of your worthinesse. Such as you haue euer founde me, and not other wise. Yours in what soeuer to bee imploied. More chary of your welfare, then carefull of himselfe. Yours as you like to haue me. Yours faithfull and euer assured. Yours or not his owne. He who found you, but neuer knew you. He that once sauoured you, but since hath vowed neuer to regard you. Whose liking by your ingratitude hath bene quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate thee. Whom thy deserts haue made an enemy. Whom hereby you may win, (if you list) for euer to become a friend. To each one loving, but to the most charie. Whose heart shall faile in any thing, sooner then in conceit towards thee. Hee, whose in loialtie thou didst protest to be. Who liueth not but to pursue thee. Who euer looked on, but neuer loved thee. The same as you left me. Such as you saw when you departed from me. The same and none other, which I haue euer seemed to be. Whose worde hath bounde him, and faith shall assure him. Yours most affectionate. Yours deuoted till death. Yours while life swaieith within me. Yours as far forth as anie others, &c. with manie other applications, whose Epithets are infinite, and rather vpon the cause suggested then otherwise, to bee euermore added, altered, or conceiued. These and the others may only suffice for the present purpose, referring what else to be expected, to the regarde of a more curious or delicate inuention.

Acknowledgement of duty in the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, mentioned in the beginning of the greetings and farewels, is in diuers Letters expressed in the foremost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts thereunto belonging effected in the person or condition of him to whom we write) which to doe, if in his writing also the same maie be deemed necessarie, he maie then vse some other order of farewell or taking leave, either by imitation of others, or if hee thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same partie to whom hee writeth. Now then shall follow the directions, which on the outside

side of enerie Letter (the same being made bp and sealed) are alwaies fixed, and commonlie are termed by the name of Supercriptions

Of Supercriptions and Directions. Cap.6.



Among the aunient Romanes, when learning first grewe vnto skilfull perfection, and men first deuised excellentlie to write, then there began to be extant in memorie, diuers formes of writing immediatlie, by the name and title of Epistles, to be published to the posterity. In the directions whereof, animated as I thinke with the vertues of their parents, and accounting it (as in truth it was then so reputed) to be a great honour vnto them, to be intituled with the name of the principall autho<sup>r</sup> of their families, they sought no farther stile of magnificence, but (were his parentage neuer so statelie or honorable) being therewith contented, did onlie vpon such regard intitle their directions. For who that hath bin but ordinarilie acquainted with the histories of their actes, but knoweth and hath read, with what reuerence, those times (greedy of vertue,) entertained the honorable desertes of such, as for the common-wealth and publike aduancement of the state, had either aduenturouslie hazarded, or couragiously lost a fraile, vncertaine, or transitorie life, to the intent to purchase vnto their country quiet, honour, or victorie, and to themselves and posteritie, eternized fame and ever flourishing glorie. Neither was their countrie vnbinding vnto them herein, which for their sakes, and for the reuerend regarde of their vertues, haue compensated the loue which to their parents they could not shewe, to their children and succession in manie degrees after them.

Supercriptions and directions of the Romanes.

Such were the families of the Gracchi, Fabij, Cornelij, Horcentij, Horatij, Metelli, Amilij, Scipiones and Fabritij. Whereby I coniecture that the custome herof, by such emulation adorneed, became afterwards a dignitie, and so succeeded in honour to euerie posteritie.

These Romanes therefore, vsed onlie, in the front of their letters to write first their owne names, titles adoptiue, and surnames,

D

after

after that, his to whom they wrote, and lastlie their salutation or maner of greetings: giuing also like additions vnto the other as to him belonged, whether it were by familie, office, or some other dignitie. And this was the forme. M. T. Cicero. M. Varoni. Sal. dicit, or C. Cæsar: Cornelio Balbo salutem dicit. But that custome according to the antiquity of the time, is long since worne out, and these daies and seasons haue induced vnto vs for euerie estate of calling, a more statelie reuerence according to the dignitie and worthines of the same.

The reuerend maiesty of Emperours, Kings and Princes, being aduanced with a more excellency and supreamie magnificence. The names of Dukes, Marquisses, Carles, barons and other magistrates, with more solempne and honourable titles.

Diuerſity of  
Estates.

The offices of estate and places most noble, amplified with larger honours, and names accordant to their severall dignities.

And albeit few are the number, that herein shall be occasioned to occupy their pen, but (knoweth or almost euerie daie) maie vnderstand the formall application of euerie personages honour or worship: yet in so much as all sortes are not perfectlie skilled, nor euerie man lieth in place so conuenient to vnderstand it, and that it hath beene parcell of a prescribed order so to doe, by those that haue written the like methode, I will set downe so manie examples of estates for directions, as to the matter and purpose hereof maie be adiudged conuenient, beginning from the highest that are or haue beene latelie accustomed in our common wealthe (the soveraign Maestie excepted) vnto the meaner and most ordinary used, and in present practise amongst vs. And first, with the dignitie of Archbishop, to whom in this sort we frame our direction.

Directions to  
an Archbishop  
Bishop:  
Duke.

L. Chancellor.  
L. Treasurer.  
Earles and in  
office.

To the most reuerend Father in God, the A. Archbishop of Canturburie, or York, Primate of England, and Metropolitane his verie good grace. To the right reuerende Father in God, and my verie good Lorde, the A. Bishop of London. To the high and mightie Prince. T. Duke of B. his most noble grace. To the right honourable and my respectall good A. the Lorde Chauncello, or Lorde high Treasurer of England. To the right Honourable the Lorde Marquess of M. To the right Honourable the Earle of C. Lorde Lieutenant for her maiestie in the, &c. To the right Honourable the Earle of B. Lorde President of her

Ma,

Maieſties moſt honorable Councell eſtabliſhed in the North. To the right Honorable, and my ſingular good L. the lord B. one of the lords of her highnes moſt honourable priuy Councell. To the right honorable ſir W. M. knight, Chancellour of the Exchequer, and of her Maieſties moſt honorable priuy Councell. To the right honorable and my ſingular good Lord and father, or ladie mother, the Earle or Counteſſe of P. To the right honourable and my verie good ladie, the ladie A. Counteſſe of W. To the moſt noble ladie and Paragon of all vertue, the ladie M. V. To the right vertuous ladie endued with all ſingularitie, the ladie J. D. To the moſt noble and towardlie yong Gentleman G. T. eſquire, if hee be a noble mans ſonne vnder the degree of a Baron. To the right honourable ſir W. S. knight, L. Maior of the citie of L. To the right worſhipfull W. L. eſquire, one of the Judges of her Maieſties court of common Pleas. To the right worſhipfull and my ſingular good ladie mother, the ladie D. V. To my verie good father, W. C. Marchant of the citie of B. To the right worſhipfull his eſpectall good maſter, M. K. Marchant and Alderman of L. To my ſervant R. D. at C. &c.

Other examples beſides theſe were not deſeſſe to ſet downe, for that if any alteration at all happen here in, it is by reaſon of familiaritie, addition of offices, or change of titles. Onlie let herewith be noted, that when Letters doe paſſe from ſome member of the Councell, or from any Lord of the ſame, to a noble man or knight, theſe directions of honour and worſhip are ſeldome uſed. But rather thus. To our verie good L. ſir W. K. knight, lord Deputie of Ireland. To our verie good L. the L. Maior of the citie of L. and to our verie louing friends W. C. and R. P. Aldermen of the ſame. To my verie good lord, the L. T. V. To my verie louing friend, ſir. T. V. knight. To our verie louing friends ſir R. S. knight, *Custos rotulorum* of her Maieſties Count. of B. and R. W. and S. P. eſquires, Juſtices of peace of the ſame Shire. The like directions alſo are uſed of an Earle, to any of theſe eſtates to him inferiour in calling, and of a Baron to a Juſtice of peace, but commonlie they will adde the title of worſhip.

The diuisions of Letters and vnder what titles all sortes of  
Epistles are contained. Cap. 7.

**A**lbeit the diuerſitie of Epistles are (as I ſaide before) as manifold as are the ſundrie occurrents, or rather imaginations of mens fantasies : yet ſo much as it ſeemeth pertinent vnto this Method to induce their varieties vnto ſome particular titles, by ſuch meanes the rather to bring the learner into a ſpeciall forme, whereby for his neceſſitie or preſent turne to applie the ſame. I haue thought good in imitation of the beſt and moſt learned iudgements of our time, to drawe the ſundrie parts thereof, vnder foure eſpeciall heads, that is to ſaie: Demonstratiue, Deliberatiue, Iudiciall, and Familiar Letters. And howbeit the rules preſcribed vnto either of theſe, maie vnder their ſeueral heads ſeeme to be particularlie allotted, yet are they in nature ſo netherlie conioyned together, as hardlie ſhall you in anie of the firſt three fall into their particular diſtinctions, but lightlie in one ſort or other, you ſhall run into the natures of the others.

For proſe whereof, and this to open more plainlie, let vs firſt lay downe their properties in ſeueral, and then ſee by aſſociation each with other how netherlie they do participate in their qualities. You ſhall then vnderſtande that this Demonstratiue kinde, hath the name of a declaration, deliuerie or ſhewing of ſome one thing or other, the diſtinctions of the Epistles thereunder contained, are Descriptive, in which bee deſcribed the manners and conuerſations of men, all vertues, vices and qualities both of bodie and mind. Honorable chalenges, combats, entertainments, attempts, orders of common weales, governments, and eſtates, countries, cities, hills, valleies, fields, proſpects, buildings and walks, with their pleasures and ſituations. Laudatorie, wherein is ſpeciallie praized anie thing, and Vituperatorie, in which is miſliked or condemned whatſoeuer maie be thought worthe either to bee abhorred or diſpraized.

The Deliberatiue is ſo named, of the large comprehension it hath of ſundry cauſes and matters, being not almoſt tied to any particular occaſion or purpoſe : His diſtinctions are Hortatorie, and Dehortatorie : Swaſorie and Diſſwaſorie, not much vnlike  
toget

together in their orders and properties: the natures of the first being to exhort, counsell, aduise, or perswade to anie thing, of the other, to withdraw, dissuade or reduce to another meaning. Conciliatorie, which serueth in acquitting of friendship of acquaintance. Reconciliatorie, in reconciling of kintred, friends, or other persons. Petitorie, in suing for, or craving of anie thing. Commendatorie, in preferring the seruices, persons or good qualities, of anie one. Consolatorie, in comforting at times of troubles, sorowes, or mishaps. Monitorie, in forewarning, admonishing, or counselling from mischiefs. Reprehensorie, in reprehending or correcting of errors and behauiours. Amatorie, in matters of louing.

The Iudiciall is so called, in that it comprehendeth matters lawfull, vnlawfull, or questionable to be handled: The distinctions thereof are, Accusatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or auoydance of things charged. Defensorie, in defence of the action. Exprobatorie, in reproching or obtruding of benefites vpon cause of vnthankfulness. Deprecatorie, in praying of pardon of a thing committed, and Inuectiue, inueighing agaynst ill natures, qualities, occasions or persons.

Now the distinctions of these heades being thus laide open by particular titles, we will see how nere in writing they concur or fall in, each with others. True is it, (as shall be seene in some examples hereafter following) that touching the first head being Demonstratiue, it sometimes falleth out in causes of aduertisement, or relation of things made, that the title Descriptive is many times meerlie in it selfe handled, without entring into anie other particular addition or occasion, but in the other titles of Laudatorie and Vituperatorie, not so. For how can I either praise or discommend anie thing, without falling into a Description of those persons, things or qualities, which I disallow or commend. Againe, for the Deliberatiue kinde in Hortatorie, Dehortatorie, Swasorie and Dissuasorie, Commendatorie, Monitorie or Reprehensorie, how can I exhort, counsell, aduise, withdraw, commend, admonish or reprehende, if therein I set not forth what is worthy or vnfit, what to be praised, esteemed, disallowed, or eschued: which can not bee, without of necessitie I fall into the partes

Descriptive, Laudatorie and Vituperatorie. Likewise in matters Consolatorie, Conciliatorie, Reconciliatorie, howe I make comfort ſeake friends, or reconcile, if the partes Hortatorie and Swaſorie, be abſent. So alſo for the iudiciall, if either I accuſe, excuſe, expoſtulate, defende, reprove, intreate, or inueigh, it muſt be done with the laying out of vices, and aduancement of vertues, in manifeſting what is good, and ſetting forth what is euill, neither of which, can be without matter Descriptive, Laudatorie, and Vituperatorie. By all which it appeareth, that (howbeit theſe ſeuerrall titles ſtand thus diuided) yet are the matters of the ſame diuerſitie wrapped together, and the precepts ſeruing to the one, muſt of neceſſitie by a like conueyance be drawne into an obſervation with the other: notwithstanding for eaſe of the learner, and to the end he may with more readines find out what beſt ſitteth and beſeemeth the cauſe hee hath in handling, they bee thus drawne forth as you ſee into ſo many particular diſtinctions.

Touching nowe our Familiar Letters, they alſo are to bee drawne vnder their ſeuerrall titles, as Narratorie, and Nunciatorie, ſomewhat falling into the demonſtratiue kind before remembred, wherein we expreſſe and declare to thoſe farre from vs, the matters or newes preſentlie in hand amongſt vs: Gratulatorie, wherein wee reioyce each with others of the good happes of fortune beſiding vs. Remuneratorie, being a gratefull relation of curteſies, benefites or good turnes receiued. Locatorie, whereby by a pleaſant and ſweete kinde of deliuerie of ſome prettie conceit or ieſt, the minde is recreated. Obiurgatorie, in which wee rebuke the ill demeanours of our children, ſeruants, kindred, or acquaintance. Mandatorie, whereby wee commit expreſſie our affaires to ſuch as we haue authoritie, either to commaunde or intreate to be diſpatched. To theſe and the others before mentioned are manie Epiſtles Reſponſorie, the titles whereof cannot be certaine, but examples and occasions plentifull: all which I referre to their peculiar places each one, as they are ſited forth to be in their kindes deliuered. And now will we paſſe vnto the order hereafter to bee obſerued, in deliuerie of Examples, accordant vnto the ſeuerrall titles of all theſe ſozenamed Epiſtles, and firſt of Epiſtles Descriptive.

Of Epistles meereley Descriptory and the parts  
thereof. Ch. 1. p. 8.



As much as in Descriptions, are (as I saide  
before) onelic declared and set forth at large,  
the maner, order, state, gouernment, proportion  
goodnesse or value of any thing: the Epistles  
consisting solie thereof, be commonlie without  
addition at all, either of praise or dislike, or a-  
nie other intendment, in respect thereof they might in any one  
tote varie from that title of Descriptorie. The force hereof be-  
sides the Exordium, comprehendeth chieflie a narration, thorough-  
out, in which is contained (by laying out the seuerall parts there-  
of) a perfect and plain demonstration or description of any thing:  
In these sortes of Epistles, the excellency of the writer, and pain-  
ter concurrerth in one, who the more that each of them studieth  
by perfection, to touch all things to the quick, by so much the more  
neerer doe they both aspire to that exquisit kind of cunning, that  
in each of these differences, is absolutely to be required. The curi-  
ous painter in drawing a perfect peece of Lantskip, presenteth  
many things vnto the eye, the conceit thereof is marvellous: for  
with great admiration we do there seeme to behold, the most plea-  
sant and goodlie vallies: Woods hie and becketed with statelie trees  
(some tops thereof the wind seemeth to wreath and turne at one  
side) then goodly riuers, hie waies and walkes, large situate & high  
climbing hils and mountains, far prospects of Cities, Temples, and  
Towers, ships sayling on seas, and waues blown vp aloft, the ele-  
ment clære, faire and temperate, with some shining beames sha-  
dowing and spreading ouer all these, wherein seemeth the delight  
so rare, and climate so perfect, as verie desire prouoketh a man  
to gaze of it, as a thing in present life, and most certaine vltiue.  
And do I praise you, our excellent writers degenerate at all from  
any part of these? Doeth not the learned Cosmographer in ac-  
quainting vs with the vnknowne delights, situation, plenty and  
riches of Countries which we neuer sawe, nor happilie maye ener  
approch vnto, rauish vs oftentimes, and bring in contempt the  
pleasures of our owne soyle: and manie times a huge woonder,  
of

Parts in Epistle  
Descriptory.

Comparison of  
the writer and  
painter.

Painter.

Writer.

Ptolomy and  
other writers,  
de situ orbis.

Virgil in his  
Aenidos.

of the unheard secrets neuer before reported of, the incredible operations of diuers thinges, and state so high and magnificent, such as the verie description and liuelie deliuey thereof, maketh vs belieue that our eies do almost witnes the same, and that our verie senses are partakers of euerie delicacie in them contained. But omitting the wight hereof, consisting in these worlds of such strange accompt, with that fine inuention doeth Virgil manie times in his Aeneidos, and with howe much varietie describe vnto vs the tides of the morning: Howe greatlie in his first booke doth he amuse the reader, with the lamentable shipwacke, and euen then (as it were) appearing surges, and intollerable turmoills vpon the sea happening to Aeneas? What darknesse, what tempestes, what rising and deepest fall of waues againe, what winds, what mingling of heauen and earth together doth hee there relate? Then after, his arriuall on shore and presenting to Queene Dido, howe is the destruction of Troy in the person of Aeneas to her described? In the fourth booke likewise, what an excellent description maketh he of Fame? Howe he sheweth the banquet by the Queene to Aeneas made, and how liuelie is the state and magnificence thereof deliuered: Innumerable of these, both from him and the Transformed shapes of Ouid coulde I here recorde, the excellencie of each being such, as by the forceable vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vndertaken to conduct the learner by example, howe to behaue himselfe in some sort herein, we will proceed with our Epistles Descriptory, the first whereof following, maie seeme to bee sent from a traveller to a friend of his in England, the mater whereof ensueth.

Ouidij Metamorphoseos.

Example.

An example of a latter Descriptory, wherein is particularly described an ancient City, by laying down the severall parts thereof.

Exordium  
Of a charge gi-  
uen, and pro-  
mise made.

**M**Y good Vncle, the remembrance of your charge giuen me, & my promise to you made at my departure out of *England*, bindeth me (at my nowe being in quiet, and with good leasure sedled in *Germany*) that I should returne vnto you againe,  
my

my accustomed and dutifull regard, in fort as I haue euer endeououred my selfe to do vnto you. It may then please you, that remaining with my L. the Duke but a few daies at *Geneua*, wee hasted thence to a Citie, called *Noremberge*, being imperiall, scituate in the high partes of *Germany*, where sithence wee haue almost continually remained. And albeit I could somewhat write vnto you of our passages through diuers places of the Country, yet insomuch as there is no part thereof so memorabile as this citie wherin we now remaine, the description thereof at this present may solie content you. The Citie therefore, as it seemeth is most ancient, and as many doe suppose and affirme, at that time when the Country was first in subiection to the Empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *Noremberghe*, in signification *Neros berghe*, and so much the rather doth it appeare, by sundry auncient monumentes therein yet remaining. The Citie (besides that it is situate in a most delicate and pleasant soyle, wooded and watered most plentifully on euerie side, with goodlie Trees, faire and delicate Riuers and springes,) is both of great strength in the walles of the same, and plentifully builded with high and statelie Towers on euerie part. The edificies of the Citie are rare, and of most sumptuous and statelie appearaunce, insomuch that there is no one house in any rowe that exceedeth another in height, but all of them builded leuell, by a verie Geometricall proportion. The insides are not more polished with riches and ornamentes of great beauty, then the outsidies with brauerie, the verie fronts of all which, as well of rich as poore, are most curiously embossed in a hard kinde of substance (such I thinke as is our plaster of Paris) with artificiall and liuely pictures, containing histories of diuers memorabile, and strange effectes, and that with such wonderfull excellency, as any waies may bee conceiued. The cost hereof is continually maintayned, repaired, enlarged, and preserued, by a generall contribution of the most worthy and honourable of the Citie. Besides, the colours so fresh, so braue, and delicate laide in oyle, for defence against weather, wherewith they are beautified and set forth, are verie straunge. The streetes are wide, faire, and excellentlie well paved. The stone they vse for the most part is marble, white, gray, and blacke, whereof is great plentie, besides other kindes, which verie wonderfully they cut and square in diuers small proportions

Anciency or  
originall of  
the citie.

Scituation.

Buildings.

Deckings.

Streets.

Gouernment

Habit of the  
people.

Conclusio

rions artificiallie pointed and shaped. The houses are not high, but backwarde builde, and inwardlie large. This Citie retaineth yet the auncient gouernement of the *Romanes*, for at this instant they haue their *Consuls*, *Tribunes*, *Senators*, *Pretors*, *Quaestors*, *Aediles* and other interchangeable offices, as sometimes had *Rome*, beeing in her greatest prosperitie. The attire also alike to their dignities of all sortes of honourable personages, accustomed to their callings. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the selfe same ancient fashion. The constitution of their bodies as wel men as women, are faire, cleare, and of sounde complexion. Frugall in diet and expence, and nothing prodigall. My L. the Duke is here of great sway, and entertained with honorable accompt. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom & al other our friends, in sound and good affection I leftsoones do recommend me. At *Norremberghe* this of, &c.

*Another example wherein the state of a Countrey is soly described.*

*Exordium.*  
Of their accustomed friends-  
ship.

*Narratio.*  
Pleasant ayre  
vnfrequented.

In voluntary  
abstinence.

I Doubt not N. but that thy hart longeth, and mind is yet vnquieted, because of my suddaine departure from thee, and ignorance of my estate and present being, whereof that thy desires may nowe at full be resolued: know my good N. that not hauing beene scarce fixe moneths from thee, I did long since perceiue my selfe to bee out of England, and that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somewhat vnderstande by mee the state of this Countrey. Wee liue heere in a soile delicate I must confesse for the ayre, and pleasant for the situation: with good leasure (I must tell thee) may we here attend our deuotions, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof wee neuer find likelihood to annoy vs. As vncompelled by seuer decrees and interdictiones, we limit vnto our selues an abstinence, thou mightst think we do it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great manie then ability to beare them. Our conuersation

sation is with elements, with waters, with fieldes, with trees, with valleys, with hilles, with beasts, in the generall vse whereof, wee find nothing else but their proper shapes. And if by chaunce any other sorts of creatures do appeare, they are naked shapes formed as men and women, fierce, sauage, wilde, not capable of anie our reasons, nor we of their speeches. Our foode is rootes, dried fishes, berries, and I knowe not what other harsh kind of fruits, and sometime foules, besides a kind of graine growing in great cods wherby we sometimes obtain (though not the naturall) yet some vse of bread, vnlike to that you eat, in taste, goodnes, or propertie. Our lodgings and places of repose are caues, entrenched in the ground, the earth our beds, and clothes our coverings. And these also hard as they are, enioy wee not in quiet, but being awaited of the naked multitude (whose policies insinuate by nature are farre greater then their strength) wee are faine by much industrie to preuent them: into whose hands if any of vs doe chaunce to fall, our dead carkasses in hastie morsels are conueied into their intrailles. Hereby iudging of our estate, thou mayest accordinglie deeme of our pleasures. The next message that thou shalt attend from mee, shall bee my speedie returne, the seas and windes being not lesse fauourable then they were at my going forth. Meane while recommend my selfe to thy wel-wishing, and our safeties to God, I ende as thou knowest, this of, &c.

Hard feeding.

Ill lodging.

Danger.

*An example wherein the death of a noble man  
is onelie described.*

**T**H E decease ( good Madame ) of my Lorde your brother, hath occasioned vnto your Lad. the sight of these Letters, wherein I haue rather acquitted my selfe of that whereunto by your honourable commaunde I was enioyned, then anie wayes satisfied the griefe that by my selfe among manie others, for his losse is intirelie conceyued. The manner whereof may please you now to bee informed of, which was thus. On Tuesday beeing the thirteenth of this instant, hauing as it then seemed vnto his L. and others, beene reasonable well recovered from the wonted force of his long consuming disease, beeing importuned by the dispatch of some present affayres, as otherwise to haue

Exordium.  
Of the cause  
it selfe.

On Narratio.

some conference with her Maiestie, hee went from his house of B. to the Court, where all that day hee remained; and returned againe at night, not for all this, finding himselfe at all disquieted at the least motion ofanie the pangs wherewith before time hee had so often been vexed. The most part of that night hee was verie well reposed. Towardes morning the next daie, hee beganne somewhat to be agreeued, but nothing as accustomed: in which state the most part of that day hee continued. At night againe hauing eaten some small pittance to supper, towardes nine of the clocke hee beganne most vehementlie to bee passioned, till which time wee all had verie good expectation of his health and recouerie, which his L. perceyuing, after hee had beene a while set vp in his bedde, hee sayde.

I knowe my good friends and faithfull louing seruants, that the great zeale and loue you doo beare vnto mee, is a vehement occasion to kindle in you a desire of wel-wishing, and intendment of assured safetie towardes mee, wherein I haue more cause to thanke your good willes, then meane thereby to imagine the force of my disease to bee lesse then long since I expected, and exceedinglie in my selfe haue euer doubted, what wordes of comfort, protraction and delays so euer, haue by the Physitions to the contrarie beene vsed. One great and exceeding comfort vnto mee is, that liuing, I euer loyallie demeaned my selfe: and dying, I shall depart this worlde in her Maiesties good grace, and especiall fauour. Next vnto that, the loue of you my dearest friendes and entirelie beloued seruants and followers, whose hearts I knowe doe pursue mee, and whose affections euen to the last gaspe of death I am perswaded to bee euer firme and fixed towardes mee. Your desires are, I knowe, that I shoulde liue, according vnto which the least mitigation that may bee of my griefe, you measure by & by to the hope of amendment, which is not so. For that in all the comfortable speeches, that sundrie times I haue receiued from you, my selfe to whome the inwarde effects thereof haue beene found most forcible, haue euer mistrusted, and by manie probable circumstances adiudged the contrarie. Long time endure I cannot, this knowe I well, happellie a daie, two or three, I may yet bee conuersant among you, for my disease, that standeth assured (the messenger whereof continuallie knocketh at the doore of my imaginations, readie euerie houre to assault my heart, and to carrie away with him the

Sudden sickness.

Declaration of his speeches.

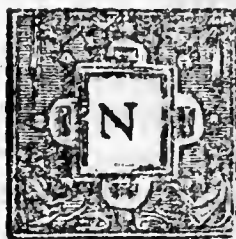
the spoyle of a dying carkasse) will not permit I shall long time tra-  
uell in this sort among you. And for my selfe, stand ye all ascertained,  
that hauing long since poyzed in equall ballance, the long continu-  
ance of a fraile, wretched, and trauelled life, the most part whereof is  
caryed away in sleepe, sorrowe, grieve sickenesse, daunger, and the re-  
sidue also neuer freed of care and all maner of disquiet, with the hope  
of an euerlasting ioy, happines, rest peace, and immortall residence: I  
finde no reason whie I should at all affect the toyle of such earthlie te-  
dioufnesse. Insomuch as hauing liued nowe almost threescore and  
thirteene yeares, and borne my selfe (honourable I trust) in all mine  
actions and seruices, and further in the progression of my ripest yeares,  
yea in this verie instant more then at anie other time am regarded of  
my Prince, and esteemed of my Countrey, and among my Peeres  
reputed in the highest degree of my fidelitie: I shall nowe die as be-  
commeth my person, woorthilie and honourable. Bee you therefore  
recomforted I pray you, as I am, and thinke that for all the loue you  
haue ought me, the seruices you haue done mee, or tender care you  
doe yet in my heauiest pangs beare vnto mee, the chiefeest content  
you can doe vnto mee, is that you bee satisfied herein with mee. Mislike of the  
world.  
That beeing verelie resolued in my soule, of all that I haue here sayde  
vnto you, and hauing ordered mine actions, and prepared my selfe  
thereto accordingle, I doe willinglie and with a right contented  
mind, leaue this transitorie world so replenished as it is, with so manie  
griuous casualties, & hartilie do giue my bodie to his naturall course,  
and my soule into the handes of the mightie Creator, for euer in his  
glorie (I trust) to bee eternized. This speech ended, hee continued  
till after midnight, at which time hee had about two houres slumber,  
and so beganne his paine to encrease againe. In which till Wed-  
nesday following, almost in one state, hee for the most part remained,  
oftentimes accustoming himselfe with those that were about him to  
prayer, manie times, recording to himselfe the goodnesse of God, and  
his mercies to him remembred, and that with such zeale and intire  
regarde of his hoped repose, as that it still seemed and was eui-  
dentlie apparant howe much hee longed and thirsted for the same.  
In fine, drawing by little and little towards an ende, euen in the ve-  
rie last pang, ioyning his handes vp to heauen, his heart and eyes thi-  
therwarde fixed, hee recommended himselfe to the mercie

Certain notice  
and liking of  
death.

of his Redeemer, and on Thursday last about two in the morning died, to the lamentable griefe of all that were about him, who heartily sorrowing his losse, were forced to shed teares abundantly. The day of the funerall is not yet certaine, but the same is intended verie honorable. Recommending my selfe vnto your La. in all humbleness, I take my leaue, At our sorrowfull house of B. this of, &c.

Of Epistles Laudatorie and Vituperatorie.

Chap. 9.



Praise of the  
person.

**N**owe followeth it next, that after these Letters, more Descriptive as you see, we doe treat of the other two parties appertaining also to this forme, which are Laudatorie and Vituperatorie, the vse whereof either solemne or intermixed in any other kind of Epistles, shal of one or more of these causes take their originall, that is to say, of the *Person*, *deeds* or *thing* it selfe to bee commended, mistaked or disprayed.

- 1 The person of anie one is to be preferred or disabled, by his birth,
- 2 descent, thewe, or abilitie. Secondlie, by his childehood, or
- 3 good education from his infancie. Thirdlie, of his youth, in which he is either conuersant in studies of honest life, seriously giuen to the knowledge of letters, affecting allwayes vnto laudable exercises, temperat and sober in demeanour, or otherwise accounted dissolute and wanton, unhappilie led to the search of whatsoeuer mischietes, affectionate to the most basest conditions and practices, not tied to anie order, but wholie pursuing an vncontroul-
- 4 led libertie. Fourthlie, of his manly yeares being frequented with ciuill gouernment, or liuing altogether without account. Particularly and publikely in all manlie actions demeaned, or by appar-
- 5 rant loosenes in each place discredited. Fiftlie, of his olde age, the course whereof is with ancient grauitie continued, or by al kind of evils most hainously misprised, whose siluer haire are shining in vertuous happines, or miserable estate drowned in lothsomnes.
- 6 Sixthly, in his ende or departure out of this world, agreeing to the saying of *Solon*, No man may be counted happie before his death. For that in the expectatiō or attaining therof, as at no time more

in

in all the life of a man, then chiefly appeareth, his vertue, constancy, strength & worthinesse, or otherwise his imbecility, ouerthrow, shame and ignominious filthines. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person, by occasion of the nation or soile from whence he came, where hee was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the bodie, complexion, lookes, fame, or other circumstances thereunto incident, by the activitie, strength, swiftness, nimbleness, fauor or beauty of the body. By the gifts of fortune, as honor, wealth, worship, reputation and kindred. And soasmuch as these demonstrations of persons are wholly occupied either in praise or dispraise of their conditions or behaviours: the chiefest part hereof shall also consist in Narration, without peradventure it falleth out in the life of anie one to haue some one or mo things hapned or of them supposed, ill be seeming or vnworthy their reputation, which either by defence, excusation, or Confutation must bee coloured, diminished, or cleerely auoided. Examples thereof do follow according to their particular occasions: and thus much for the *Persons.*

In commendation or vituperation of the deeds of any one, we shall weigh with our selues what notable actions haue bin, where, in he or she haue honorably or worthily behaved themselves, or by perpetual infamy therof haue deserved in each posteritie for euer to be condemned. Touching things likewise by themselves to bee extolled or disabled, they are euer measured by the consonance and agreement they haue either with reputation or dignitie. Of the deeds.

The goodnesse or badnes, excellencie or basenesse of any thing, is gathered from the places of *Honestum, Inhonestum*, vnder which is comprehended what is iust or iniust, godlie or wicked, direct or indirect, worthy or to be dispraised. Honest is alwaies linked to vertue. For what soeuer is either vertue it selfe, or affined with vertue or deriued from vertue, or conducing to vertue, is absolutelie declared honest. Honest which is tied to vertue.

The distinguishingment of these falleth out to be sorted into foure principall excellencies, that is, Prudence, Iustice, fortitude, and Temperance, it is therefore to be intended, that not onelie deedes and actions, but also thinges themselves are soletie of these, and  
for

Honest, what  
it is.

for these either praised or debased. Whatsoever then by sounde and wholesome perswasion tendeth either to the embracing of the good, or shunning of the euill. Whatsoever includeth either fidelitie, true friendship, equitie, obedience or gratitude. Whatsoever conduceth to true pietie to God, thy Countrey, Parents, children, and friends. Whatsoever appertaineth to the seueritie of the law, to the admonishing of the wicked, and to the remuneration and defence of the well deserved. Whatsoever tendeth to a tolleration or patient forbearance of euils, to longanimitie, entring into hazard and dangers for conscience, for thy countrey, kindred or friends. Whatsoever concerneth chastitie, sobrietie or frugalitie, and seemely moderation in all thinges, that in each of these is adiudged honest and none others.

Vnhonest.

The contrarie hereof, which is *Inhonestum*, includeth likewise whatsoever is not vertue, or is estranged from vertue, hindering to vertue, or in nothing furthering towards vertue, whatsoever is pertinent to follie, iniustice, pusillanimitie, or excesse, whatsoever by the euill therein committed is exempted from praise. Whatsoever carrieth perswasion to mischiefe & seducement from the good. Whatsoever appertaineth to infidelitie, falshood, treason, disobedience, slander, or ingratitude. Whatsoever withholdeth from naturall regard and loue of thy Countrey, parents, children and friends. Whatsoever impugneth the wholesome lawes and estate of euerie common-wealth, tendeth to a notorious example of euill, hindereth or blemisheth any others good deserving. Whatsoever enforceth reuengement vpon euerie small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse libertie of conscience to perpetrate or yeld to any vnlawfull action, or to become insurious to thy Countrey, state or calling. Whatsoever is furthering to a dissolute liuing, vnbridled lust, couetous tenacitie, prodigality, or detestable excesse. These and such like, as confounders of all ciuilitie and humane government, are confirmed to be vn timerely honest.

Now these deedes, actions or thinges are by manie Oratory partes to bee handled, or commended, according to the matters or occasions whereout these praises are deriued, and because examples are the best I might sort out diuers: as of Dauid, I coulde commend his combate against Goliath, first *ab honesto*, in  
that

that he being the seruant of god fought against a blasphemier, also *Lau ab honesta.*  
in his Princes quarell a defence of his countrey: *ab aqno.* because *Ab aqno.*  
it is meet and convenient, that in causes so perillous, the strength  
of each one be applied. *A necessitate,* in so much as thereon depen-  
ded the sauegard of the Prince and people. *Ab uilitate,* for that he *A necessitate.*  
killing such an enemy, brought to their owne country peace and *Ab uilitate.*  
quiet, and also draue the other part in subiection to his king and  
people. *A difficili,* because the undertaking thereof was so much *A difficili.*  
the more waighty, by howe much himselfe was as it were an in-  
fant agaynst a mightie giant, vnarmed against him that was ar-  
med, vnfurnished against him that had a maner of complements  
of warre: weake, where the other was strong: besides that the ter-  
ror of his chalenge and hugenes of stature had before daunted  
the armie, & put them all out of conceit, in so much that the doubt  
was so generall, as no man dared to vnder take the quarell. Be-  
sides herein is praised of bodily force, his Actiuitie, and courage:  
of Vertues, his woonderfull Magnanimitie, who by couragious  
desire durst so vnder take the same: also his affiance in Iustice, and  
equitie of the cause: His pietie to God, his Prince and countrey:  
Lastly, his Fidelitie, whose life was not spared when each one  
drew backe for feare to be brought in hazard. And as in this acti-  
on of David, I haue vsed all these Oratorie parts, so in causes of  
sway and gouernment, a man might by the like parts and places  
be praised for his great wisdom, whereby in handling of some no-  
table action in ambassage or consultation, he hath onely by graue  
advisse, industrie, discrete search, perswasion or circumspection,  
compassed weightie matters to the common weale, or thence a-  
noyed huge and imminent dangers: Cicero in the confuration  
of Catiline, being a mightie enemy agaynst his owne Citie of  
Rome, might herein be an excellent patterne, who without stir-  
ring the people at all, without any maner of bodilie resistance or  
force of armes, without passing by any priuate or indirect means,  
did by the sole matter of his wisdom, waightines of speech, for-  
cible reasons, enforcements, rebukes, and perswasions drive him  
cleane out of the Citie, and being expulsed (to the common peace,  
tranquillitie and surety of the same Citie) did afterwarde by like  
demeanour, industrie, and circumspection, so prevent his purpo-  
ses, so circumuent his policies, so turne him by side downe, as he

dared not, he could not, he shamed to perpetrate what so often hee  
 had swozne, and so many wayes intended: in which action of Cice-  
 roes, all these Oratorie parts are in like maner included. So like-  
 wise, for some one rare & singular point of Iustice another might  
 be extolled, as beside common expectation exercising the same.  
 A president hereof might bee the L. chiefe Iustice of Englande in  
 the time of King Henrie the fourth, who was so stricte bent to  
 the obseruation of iustice, as hauing one of the Princes servants  
 arraigned before him at the Kings Bench barre, for a felon, and  
 beeing one that the young Prince greatlie (at that time of his  
 youth) fauoured. The prince came to the barre, and at the Judges  
 hands required his servant; who answered that he was the King  
 his fathers prisoner, and stode there vpon his triall by lawe for his  
 offences, that he could not in iustice, nor would (by his pardon) de-  
 liuer him without his triall. The Prince moued with such deni-  
 all, strooke the Judge on the face, and would by force haue with-  
 drawne the prisoner. The Judge withstode him, and aduertising  
 him mildlie of the offence he had done to the seate and place wher-  
 in he sate of iustice, in such sort to strike him, stouilie comman-  
 ded him to Waarde, whereunto (vppon such admonition) the  
 Prince obeyed, and accordingly remayned in durance, at-  
 tending the aduertisement and knowledge of his fathers plea-  
 sure. Here might bee a great contention, whether the worthe  
 Judge in his equall administration and execution of iustice,  
 without feare, whereon stode the hazard of his owne life, beeing  
 vpon him that was in succession to become his soueraigne Lord,  
 were more to be commended: or the Prince, in his subiection, and  
 of all other most singular obedience, more highly to bee extolled:  
 the one daring to doe what was lawfull vpon what soeuer hazard,  
 the other humbling himselfe to authoritie which he might easilie  
 haue impugned: and yet both actions such, as by many excellent  
 Oratorie parts seeme fit to be enlarged. For no doubt there was  
 as much vertue in the ones obedience, as there was excellency in  
 the others sentence.

And as these, so the honoꝝ, worship, or wealth of anie man, his  
 deedes of charitie, either in Erection, conuersion or repaying of  
 any thing, whereby the common wealth is benefited, vertue fur-  
 thered, or the needy prouided for, might bee in like sort advanced.

Finallie,

Finallie, Wisdome, Iustice, Bountie, Liberalitie, Curtesie, Chastitie, might each of them as things by themselves, & of themselves without the person of any one be alike commended. Whereof I think it needlesse to amplifie any farther, seeing by the examples hereafter set downe, the learner may sufficientlie bee enabled in whatsoeuer, for those causes he shall undertake to proceed upon.

*An example of a laudatorie epistle, soly touching the person.*

**T**HE feruent loue, and entire zeale and regarde, wherewith your L. euen in these tender and as yet vnripened yeares, seeth meth to pursue the vertues and honourable worthinesse of the most renowned and famous, and the reuerend account, wherewith in your most secret imaginations you haue euer admired, & as it were emulated their highest progressions: hath moued me in recordation thereof (and the rather to deliuer vnto your L. the verye true image and liuely counterfeite indeede, of vnblemished honour, adorned with all princely and most surpassing noblenes) to propose vnto your view, a paragon so peerlesse, and of so rare and excellent performauce, as whereof no hystorie hath the semblable, no region the match, nor any worlde hereafter may estsoones be supposed to produce the like. You shall not neede my L. to ransacke volumes, to search out the liues of the most honoured *Scipio*, amongst the Romanes, nor out of Greece to fetch *Themistocles* or *Alcibiades* from Lacedemon or Athens. Let *Haniball* rest with his predecessors, who sometimes by vnbearded fortune did honor to mightie Carthage, and (before them all) *Achilles* and *Hector*, that made the fall of Troy so famous: And come wee into our owne Countrey, the land wherein our selues inhabit, the soyle to vs natieue, and of all others most deere, and see you here my L. a Prince of so rare and incomparable worthinesse, as your selfe will confesse throughout all the course of his life, to haue beene of all others the moste happie and vertuous. L. young *Edward* (so helde in his fathers life) vnder whose raigne he died in Englande, surnamed for his noted excellencie, sometymes the *blacke Prince*. This is hee on whome Nature, Fortune and Vertue, to the intent to yelde some apparaunt shewe of their woonderfull and mightie operations, had about all others so

*Exordium,*  
by insinuation

*Allegoria.*

*Hyperbole.*  
*Procatalepsis.*

*Epitheton.*

*Synonymia.*

*Anadiplosis.*  
*Narratio.*

*Hypotiposis.*

Praise of the  
Prince in ge-  
nerall.

*Epitheton.*

*Metanoia.*

*Metaphora.*

*Preterisio.*

*Parenthesis.*

*Parabola.*

*Metaphora.*

*Antimesanole.*

*Periphrasis.*

especially enriched with all kinde of wished and most exquisite perfections, as in that present season, in which the delicacie of his aspiring minde reſte vnto himſelfe the higheſt branch of honour from out her loſtic ſeate of dignity, it was denied to any other whatſoeuer, to exceede? nay, but ſo much as to become partaker with ſo rare a patterne of the like fruites of vertue and neuer dying glory. And to the ende (in rehearſing ſome fewe of the many particularities of ſuch ſounde and vncorrupted maieſtie) the radiant ſhining beames reſiant in ſo high a perſonage, may with more facilitie the ſooner bee diſcouered: wee will firſt beginne with his originall and foremoſt infancy, that by deducing from thence his complementes of princelie excellencie, euen in the verie mouth of his entombed graue, his bones may not bee reſoſed without an immortall recordation, and the fame of his vertue celebrated by an endleſſe memorie. Needleſſe were it my L. that I ſhoulde tell you of this ſtatelie Prince, that hee were ſonne and heire in ſucceſſion, to the moſt mightie and moſt renowned *Edward* the thirde, king of this noble realme of *England*, the moſt regarded vertues and inuincible chiuallrie of whome, beeing then euerie where ſo ſurpaſſing, and of ſuch redoubted force, as ( were it not that ſuch memorable iſſue had ſprong out of his Kingly loynes, as wherewith the ſtates of the mightie were daunted, and Europe made to woonder ) might hitherto haue remained of ſame compotent ynough, to haue bene compared vnto the mightieſt: but that I may rather imparte vnto you, that as golde, in the riches and glorie of it ſelfe, beareth price and value with the moſt precious, yet hauing annexed vnto his proportion, a Diamonde of inſtimable beautie, valour and goodneſſe, becometh thereby farre more excellent then before, more ſhining and glorious: ſo this ſoueraigne and puiſſant Monarch ( admirable no doubt by himſelfe ) yet hauing thus tied vnto the ſunne ſhine of his happie raigne, the obſcurer and eclipsing glorie of all other nations, the verie Loadſtarre and direction of all other Trophies, the Sunne it ſelfe of worthineſſe, and abſolute conſider of euerie honourable enterpriſe: howe coulde it bee but that this prerogatiue of his muſt of force exceede, and goe beyonde all others, when himſelfe, by the verie chaire of honours ſelfe was ſo farre aduaunced aboue any others? And albeit the high and kingly worthineſſe of ſo ſtatelie

offspring and parentage, might no question in sundry sortes, yeelde greate and mightie glorie to the issue: yet that it might not bee alledged that in taking vpon vs to commend the personage of one, wee shoulde intimate the soueraigntie of the other, as it were by a defect of praise sufficient, to supply the wante of our owne, and that the honourable reputation of another cannot fitly bee saide to bee this mans worthinesse, without by the braunch of his owne deserte, hee hadde in his owne proper right most effectually caried the same. Vnderstand you then of him, that which all men deeme most princely and honourable, and there is none, were it the stoutest enimie that euer liued, but will most highlie commend. This Prince, my L. who euen from the verie cradle seemed to bee addicted to the knowledge, and feare of God, and verie pietie of a sincere and Christian religion (besides that hee was naturally so well formed and instructed in good documentes as anie might bee) became in those verie tender yeares also, so apte vnto learning, as the match or like of him therein, was seldome or neuer in those dayes any where found, and in these times also may not easily bee hearde of. Insomuch as of those that then knewe him verie well, it certainly is deliuered, that beeing but of the age of twelue yeares, his vnderstanding and knowledge in the Latine tongue, was so perfect, his progression in the Greeke so excellent, his skill and deliuerie offorraigne languages so woonderfull, his Princelie towardnesse in all thinges so rare and so plentiful, as many times mooued all the regards to admire him, but founde none of all his associates in the same exercises, that were able to follow him.

Nowe if wee shall come to his riper yeares, and howe therein hee profited in the towardlie exercise and vse of armes, beeseeming a Prince of so high and expected admiration, what coulde bee wished in anie one that in him was not fullie accomplished. So comelie, and with such vncontrouled dexteritie coulde hee sitte, ride and gouerne his horse, so couragiously, and with such nobilitie coulde hee welde and vse any weapon, either at tilte, barriers or turney with such high and woonderfull direction, ordered hee all his complementes to either of these belonging, as did well manifest the magnanimitie and worthinesse of his minde, and what manner a one hee woulde after wardes become toward the beautifying of his countrie,

Of his adolescence.

*Erotema.**Parenthefis.**Meiosis.**Auxesis.**Epitodus.*

His mans estate.

trie. A more plaine and euident demonstration whereof, did at any one time in nothinge so much appeare as euen then, when hee was yet in his minoritie. For when there was remaining as then, no signe or token at all of manlie shewe in his face (beeing neuer the lesse of stature seemelie and tall, and of goodlie constitution in his bodie, well bebecoming the yeares hee then caried) also attendante on the mightie King his father in the warres of Fraunce: what thinges did hee there perfourme? what weightie enterprises, and those beyonde all expectation woulde hee vndertake, in honour of his royall progenie: was it not too too straunge, that beeing in comparison of yeares, as it were a childe, deuoid of so confirmed and auncient graffed experience as bebecomed the warres, hee vndertooke notwithstanding at eightene yeares of age, with halfe his fathers power (by a most couragious desire of an euerthirsting glorie, with condition and charge either there to eternize his death by an euerlasting memorie, or backe to returne againe with triumphant gained victorie) to ioine with the whole and mightie power of Feaunce, and all the Chiuallrie thereof, where (to his immortall and surpassing high renowne) hee attained vppon them by the high permission of God, a most memorable Trophie? But why dwell I in these slender discourses (small God knowes in respect of those mightie conquestes by him afterwards atchieued) in deteining you from the sweete and ardente remembrance of the rest? If he being yet sequestred in yeares from any ripenes at all, when it was the to be supposed he most needed gouernemente, coulde by such stately and inuincible valour, so moderate his great and waightiest actions, as to become at that verie instant so redoubted and famous: what might we deem of him afterward, being once perfectly establisht in all kinde of manly directions, but that of necessity he should by manie degrees exceed and go beyond the formost shewe of all his excellencies, and the greatest expectation that might be of all his progressions? & so vndoubtedly he did. For being once attained to mans estate hee grewe immediatly to become a Prince, sage, discret, politike & wise, in all his actiōs of rare & singular circūspectiō and prouidence, benigne: & of all others most fauourable and courteous: fortunate, and euer inuincible in the warres, liberall to his followers, and of a high replenished bountie to euerie one, a verie

verie Patrone and defender of innocents, absolutelye fauouring al- His outward  
wayes the right, Magnanimious as touching his estate and the high actions.  
and waghtie enterprises he tooke in hande, exceedingly feared a- His inward  
broad, woonderfullie beloued at home, mixing alwayes the enter- vertues.  
changeable exercise of Armes, with continuall studie of learning. Of  
such rare modestie and temperance as is maruellous: In so much as  
the King his father beeing here in England, when in the great fight of *Hypocritus*.  
*Poitiers*, hee had discomfited and ouerthrowne in one day three  
mightie battels of the French, and taken in the last of them king *Iohn*  
and his sonne prisoners: he was not puffed vp at all with the honour  
of so statelie and triumphant victorie, neither grewe he insolent vp-  
on the same, but entertayned the King and his sonne in his owne  
Tent so honourable, and therewithall with so great nobilitie and His bountie &  
surpassing courtesie, as that hee neglected not to serue them him- great humilitie.  
selfe at Supper, and seemed verely at that season in all things, to haue  
beene reputed in his owne intendment, as if hee had neuer beene  
conquerour. The shewe whereof, so much increased his incom-  
parable bountie: and so mightilie honoured the estate of his victo-  
rie, as that the King then confessed, that to become the prisoner of  
such a one, it could bee no disparagement vnto so mightie a soue-  
raigne as himselfe, reeng that hee was by the force of that onely o-  
uerthrowe, made companion of the greatest Nobilitie that euer His modestie.  
hee sawe. Manie Honourable partes could I here inferre vnto you of  
him (infallible arguments of his incredible modestie) for long after  
this, when this mightie Prince had atchieued so manie and waigh-  
tie honours throughout all Fraunce, as that the regard thereof made  
his name a terrour, and his becke a commaunde to compell theyr  
Soueraigntie vnto his fathers obedience: he was required by *Don*  
*Petro*, king of Castile, to helpe him agaynst *Henrie* his bastard bro-  
ther, who had then expulsed him vnlawfully, and vsurped vpon his  
kingdome. Whereupon hauing by the couragious endeouour of him  
selfe, and his Knightes, and by their sole and onely prowesse, brought  
downe the vsurper, and driuen him cleane out of the Countrey,  
(albeit his strength was such, and the admirable fauour of the  
people so greate, as might easilye haue inuited him there, to the *Parenthesis*.  
wearing of a crowne) hee neuerthelesse of a high and noble dispo-  
sition, holding it *farre more honourable to make a king then to be a king*, *Sensensia*,  
so

so farre forth declared his temperance at that verie instant (not com-  
 monlie happening vnto euerie one, especially in causes of a king-  
 dome) as that hee vtterlie abstained so much as to beare an appetite  
 or liking therunto, howbeit good occasiō was therunto ministred by  
 the breach of *Don Petro* in paiment of his souldiors : but to his im-  
 mortall renowne, placed and restored therein againe the true & lawfull  
 inheritour of the same, setting him (according as was intended) in his  
 crowne and kingdome. Could there my L. in any one haue appea-  
 red greater arguments of Magnanimitie, Iustice, and Temperaunce,  
 then was remaining in this Prince? And yet if continuall happinesse  
 in all worldly attempts, if neuer ceasing and eternized famous victo-  
 ries, if the commendation and honour done vnto him of his mightiest  
 enemies, if strength and glorie of his countrey, and honoured titles of  
 his victorious father, if confirmed leagues of diuers mightie Prin-  
 ces, Confederates and Allies, if feruent and of all others the moste  
 principall and ardent loue of his Knightes, subiects and followers, if  
 all or anie of these might anie wayes haue induced him to the breach  
 of eyther of these vertues, what wanted to the furtheraunce there-  
 of, that in and vpon him, was not alwayes attendant and (as it  
 were) continuallie powred. Was hee not then wedded to ho-  
 nour, euen in his formost Cradle? Did not *Fortune* immediately  
 acknowledge him, and confesse that he was her darling? Seemed  
 vertue euer prowde, but in his greatest perfection? Grew *Fame* at any  
 time so impatient as euen then, when (as the most conuenient har-  
 bour of all her worthinesse) she sought out his dwelling? Agreed they  
 not all with one voice to abandon the stateliness of all others, onlie  
 to bee resiant with him whome they helde most charie of all others?  
 Witnesse among manie other his more then ordinarie attempts,  
 the three battels (then which no one thing throughout the worlde  
 before or since became of more greater remembraunce) by him in  
 his moste youngest yeares, so miraculousslie foughten, the one of  
 which was at *Cressay* agaynst the French, when he was but eightene  
 yeares of age (as you haue before remembred,) the second at *Poi-  
 tiers*, where died the King of *Bohemia*, and King *John* of Fraunce  
 became his prisoner: the thirde against the bastard *Henrie*, for the  
 kingdome of Castile, where in one whole intire fight the same *Henry*  
 bearing a mightie hoste, was by meere surpassing valour and moste  
 woorthie prowesse of this Prince discomfited, and by maine force  
 thereof

Parenthesis.

Merismus.

Allegoria.

Confirmatio.

Hypotiposis.

thereof expelled his Seignorie. All which exployes, and manie  
 moe besides, celebrating thereby his eternall prayses, when he had  
 with greater glorie, then well may bee conceyued, furnished and  
 finished to the aduancement of his immortall dignitie: See death, *Epiphonema.*  
 dispiightfull death, who ioyning with the malignitie of the wicked *Emphasis.*  
 world, hatefull alwayes to vertue, and satisfying euer to malicious  
 enuie, bereft the vnwoorthie earth of his most worthie life. But howe?  
 Not as falleth out to euerie common creature, deuoyde of after me-  
 morie: for why? the soueraigne commaunder of earth and skyes, al-  
 lotted it otherwise: neither beseemeth such stately patternes of ho-  
 noured *vertue*, whose spirites caried with greater efficacie of aspiring  
 eternitie, then those whose duller conceytes are adapted to more  
 terrene and grosse validities, shoulde bee exempted their perpetuities.  
 And albeit in all the progression of the wished life of this mightie  
 Prince, anie one thing was neuer founde contrarying, blemishing, or  
 in one sort or other impugning his honour (one sole imposition or  
 tax contraried in his gouernement of *Gascoigne* excepted) yet in  
 the highest estate of happinesse wherein hee alwayes liued, was hee  
 neuer more happie or glorious, then euen in his verie death. *Commoratio.*  
 In- much as hee then dyed, at which time in most honour and highest,  
 toppe of all prosperitie, hee was principallie established and chieffie  
 flourishing: at that instant in which the type of his excellencie was  
 in no one tytle or iote obscured: at that verie season when in the  
 whole course and practise of his life, hauing still addicted himselfe to  
 founde out the incertaine and momentarie pleasures of the worlde;  
 he had by perfect tryall found out the small validitie and little affi-  
 auunce that was to bee reposed in transitorie and fading glorie of  
 the same. Euen then, when in the exchange of the eternall ha-  
 bitation (the incomprehensible ioyes whereof no eye hath scene, eare  
 hath heard, nor tongne can expresse,) hee best knewe howe to leaue  
 this wretched life, and to compassse the sweete and wholesome me-  
 ditation of the other. He died (my L.) as hee euer liued, vertuoullie  
 and honourable, the determination of whose deceasing corps, was  
 preparation to newe ioyes: and commutation of momentarie  
 pleasures, an assurance of euer flourishing gladnesse. Thus, see you  
 (my good L.) before your eyes, the most certaine and assured coun-  
 terseite of verie ture Nobilitie, furnished in the discouerie of such a  
*Praise of his death.*  
*Epiphonema.*  
*Peroratio.*

42 *Epistle vituperatorie touching the person.* The English

*Ecphonesis.*

*Articulus.*

one, whose personage beeing in no kinde of excellencie inferiour, to that in the highest degree may bee of any other imagined: deserueth by so much the more of all honourable estates accordingly to be embraced. Great is the ornament of prayse, and precious the renowne that longeth to such vertue: the Diamond glimpse whereof equalleth in beautie the fairest, and dimmeth by the verie shadowe thereof the glittering pompe of the mightiest. Beautie, strength, comelinesse fadeth, yea, the worlde decayeth, pleasure vanissheth, and the verie face of heauen it selfe perisheth: Onelie sacred *vertue* is immortall, she neuer dieth, euer quickeneth, absolutely triumpheth, and ouer all other earthly monuments euen out of the deepest graue for euer flourisheth. Liue therefore my L. vertuoussie, and die wheresoever and whensoever, yet howsoever honourable. My paper burthened with his long discourse, desirous rather to recreate then toyle your L. enforceth an ende. Recommending my humble ducie in whatsoever to your honourable acceptance.

**T**he respects of this Epistle argued in the personage of so noble a Prince, haue caried in the matter thereof, the very shew of the highest and chiefeest vertues, whereupon all commendation may bee principallie gathered. The next hereunto shall be Vituperatorie also touching the person. Wherein as wee haue in the other, sought by all occasions and circumstances therunto incident, what to the furtherance of such requisite commendation might be alledged: so will we herein imagin vpon what groundes or respects the occasions of dispraise, may as farre forth otherwise in anie other qualittie be remembred.

*An example of an Epistle vituperatorie, concerning also the person.*

*Exordium.*  
Of the cause  
mouing admi-  
ration.  
*Narratio.*

**S**IR, the straungenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your handes. There was, if you remember, at your last beeing with mee in the Countrey, a man of great abilitie, dwelling about a mile from me, his name was B. and if I faile not of memorie therein, wee had once at a dinner together sitting (by occasion

occasion of a pleasaunt Gentleman then beeing in our companie)  
 greatespeeches of him: the man I knowe is not cleane out of y our  
 conceite, and therefore I will cease in further speeches at this pre-  
 sente to reuoke him. What generall hate the people bare him, and  
 howe ill hee deserued from his first conuersing among them, you  
 haue not ( I am sure ) forgotten, in so much as he was called the *Hell*  
 of the world, the *Plague* of a common-weale, the *Mischuse* of men,  
 and the *Bondslawe* of the deuill. And no maruaile, for what iniurie  
 mighte bee conceiued, that was not by him imagined? what euill  
 coulde there bee that hee shunned to practise? What mercilesse deal-  
 ling that hee woulde not proffer? What apparant wrong that hee  
 ceased to inferre? What execrable extortion that hee cared not to  
 committe? What villanie so damnable that he durste not put for-  
 warde? O God, it is incredible to thinke, and vnpossible to bee sur-  
 mised, howe greate, howe forcible, howe manifolde, howe mischie-  
 uous, howe insufferable, howe detestable hath beene the originall,  
 progression, continuation, and determination of his most wicked and  
 shamelesse life, and were it not that by the incessant outeries, conti-  
 nuall cursinges, and horrible denuntiations of the innumerable mul-  
 titude of those, whome in his life tyme hee yoked, whome with his  
 actions he feared, whom with the weighte of his endelesse wealth,  
 hee poized downe, that they durste not then whisper in secrete, what  
 nowe they openlie discouer, whereby the force of his wickednesse be-  
 ing then secrete, became not as nowe so open and apparant. I durste  
 not me thinkes of my selfe so much as surmize but the one halfe of  
 that, wherein he became so notorious, so rare and vnused are thee-  
 uils, wherein hee seemed so throughly to bee fleshed. I haue woon-  
 dered sithence with my selfe many times: what soyle it might bee,  
 or what constellation so furious, as effected their operations in produc-  
 tion of so bad and vile a creature, at the time when hee was first put  
 forward with liuing into the worlde: In the search whereof I haue  
 beene the lesse astonied, in so much as thereby I haue growne in-  
 to some particular knowledge of his originall and parentes. His  
 fire I haue vnderstoode was a villaine by birth, by nature, by  
 soyle, by discente, by education, by practise, by studie, by experi-  
 ence: his damme the common sinke of euerie rakehels filthinesse:  
 the one of whome ( after innumerable offences committed, where-  
 by

*Metaphora.*

*Eretema.*

*Paradoxon.*

*Auxesis.*

*Epiphonema.*  
*Paradoxon.*

*His Parents.*  
*Auxesis.*

*Allegoria.*  
*Epanodis.*

*Antiphrasis.**Apostrophe.*His child-  
hood.*Ecphonesis.**Omniseleson.**Adolescencie.**Sinasthrismus.*

Parisom.

whereby hee deserued a thousande deathes) was at the last for a detestable and notorius crime burned peecemeale yppon a stage in Holland, and the other (after fundrie consuming and filthie diseases, neuer able to rid her) was in like manner hanged aliue in chaines for a most horrible murder in England. Expect you not then, that the procreation and generation of such an issue, must by argumente of the Parentes condition, sorte to some notable purpose: you doe I know, and in trueth howe could it otherwise bee likely. Nowe if hereby wee shoulde conceiue of his education, and howe his childehoode past away beeing fostered vp as hee was, from one place to another, without any certaine abiding, but onely *Cælum omnibus commune*, the common habitation of the worlde. We must no doubt suppose that he sawe much, knewe much, practised much, ouerpasted much, and was glutted with verie much. And surely if I shoulde giue credite to some whome I durst belecue, that knewe him euen then when hee was not much more then a childe, the verie yeares he lastly bare, gaue not more assured testimonie of what hee nowe was, then the season in which he then passed, did yeelde an inuiolable approbation, what in time following he would become, for euen thē; what rapine, what theft, what iniurie, what slander, what lying, what enuie, what malice, what desperate boldnesse, and daring to enter into any mischief, was in him throughly planted? There was not (by reporte) any one thing whereby a man might afterwarde bee coniectured to become infamous, but was in him fully replenished. Credite mee, I coniecture so manifoldly of the sequellof his actions, as when I vnderstande what hee was so ripely, I maruaile that hee liued thus long so wickedly. But shall I turne here from, to his Adolescencie, and shew what therein I haue hearde? Truly it passeth all capacitie to be censured: and it is too too much to bee thought yppon. His pride, his bouldnes, his shameles countenance, his lookes, his gesture, his shew, his liuing, his conuersation, his companie, his hauntes shewed still what hee was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hatefull companion, no robber on high waies, no priuy pilferer, but his hande was in with him, and that hee was a copesmate for him, no brothell house but he haunted, no odde corner but hee knewe, no cutter, but hee was a sharer with, no person so lasciuious, abiect, vilde, or dissolute, but hee would bee a co-partner

partner with. Yet after all these trades, hautes, sharinges, and partakings, hee became at last to serue an olde miser, aged for his yeares and miserable for his couetousnes. This wretched olde man (as each one fancieth as hee liketh) conceiued so much of the odde youth, that hee tooke him into his seruice, where, with badde attire, and thredbare diet, hee liued with him a prettie season, somewhat more then quarter maister. In the ende (by whose thefte God knowes) the man had a chist broken vp, and a little coyne and plate stolne, where with (becomming desperate) it was deliuered hee hung himselfe for grieve, and beeing nowe deade, leste no issue or other heire, to succede his wretchednesse and double barred hoorde, but B. his man, who being a strong lubber, was by this time growne a sturdie knaue, and would needes bee counted a man, and thereupon hee became owner and intruder to his maisters pelfe, wretchednes and miserie. To reckon to you since, howe hee came into the countrie here, became a purchaser, howe hee hath spent his youth, passed his olde age, what bribery, extortion, wrong, crueltie, rapine, mischiese, and all kinde of villanie, hee hath bolstered, perpetrated, followed: what infidelitie, falshoode, reuenge, priuy guile, treacherie, betraying the innocent, beating downe the poore, fatherlesse and widowes: howe much euill hee hath done and what litle good he hath deserued, what shoulde I clogge my selfe with the remembrance, or trouble you with the rehearfall. It is too much, I am not able, I cannot, nay, it were vnpossible to perfourme it. What resteth then, but that I hasten to the scope which in my foremost purpose was intended, that hauing deliuered his shamefull life, I doe reporte vnto you his shamelesse and vnaccustomed death. See then the incomprehensible power and iustice of God, see the weight of his measure, see the woonderfull demonstration of his secrete iudgement, howe of a carelesse life ensueth a cankered death: of a wilfull liuing a wretched ending: of such money misers so manifold miseries; as whereof I sigh to thinke, and grieue to remember. The man somewhat before his sickensse grew into an extreame numnesse, in so much as hee that neuer lusted to helpe others, was not nowe able to helpe himselfe, nor any cared to relieue him: afterwarde fretting and fuming with him selfe as it seemed, that notwithstanding his greate masse of money, and huge heape of wealth, none could bee entreated with prayers, or hiered

*Brachiolegia.*

*Ironia.*

*Metaphora.*

*Epitheton*

*Allegoria.*

*His youth and age.*

*Asyndeton.*

*Antipophora.*

*Transitio.*

*Prosonomasia.*

46. *Epistle vituperatorie touching the person.* The English

*Hypotyposis.*

His inordinarie sickness.

*Merismur.*

*Epiphonema.*  
His death.

*Metaphora.*

*Epilogus.*

with guiftes, so much as to meddle with him, he grew into such a frensie, and consequently, into so ranck a madnes, that hee sate swearing and blaspheming, crying, cursing, and banning, and that most execrable, his lookes were grimme, furious and chaunged, his face terrible, his sight fiery and pearcing, they that sawe him feared, and they that heard of it durst not come nigh him. In conclusion, some that pittied him more then his deseruing, and grieued to see that, they coule not redresse in him, caused a companie to watch him, others to provide warme brothes, and in conclusion vsed all meanes possible to comforte him. But what can man doe to preuent the secret determination of the almightie? For loe whilst all men leste him, and each one stoode in doubt of him, a companie of rattes vpon a sudden posselt his house, his tables, his chymnies, his chambers, yea his verie bed and his lodging, vpon which & about which, they were so bold, as in the sight of the beholders they durst appeare and come before them, and beeing stroken, aboad, and were killed, and others come in their places: What shall I say, the sight became so vncouth, as all men shunned, ech one feared, and none durst abide it; whereupon the miser beeing leste alone, thus pittifully died. The stench of his corpes admitted neither day-light nor companie wherein to bee buried. Two onely that were the conueyers of him, sickened vehemently, and one of them dyed, the other is yet scarcely recouered. The matter hercof, seemed vnto me so straunge, and therewithall so opportune to warne vs of our actions, considering how seuerely God punisheth when hee is once bent to correction, as I coule not but deeply consider of it, weighing with my self that such as was his life, such was his death, the one beeing hated of manie, the other not to be tolerated of any. The circumstance whereof, referring herewith to your deep consideration, I doe bid you hartly farewell.

*Of Epistles deliberative.*

*Chap. 10.*



The next vnto these laste of this Demonstratiue kinde are now the Deliberative, the first titles whereof in order suted forth, appeare to bee Hortatorie, Dehortatorie, Swasorie, and Diswasorie. These beeing

as I saide before, neerlie affined together (saining onelie that the Hortatorie and Dehortatorie are a little moze vehement, stirring and pricking then the others, yet both consisting in well aduising and counselling, the one by necessitie, the other as an inducement to thinges laudable and worthe) neede therefore in all seeming but one manner of direction in them to be followed. You shall then vnderstand that the seuerall partes in either of these Hortatorie or Suasorie, to be considered, doe principally stand vppon a diuersitie of affections, which nature as it seemeth, hath from the beginning ordained, to bee as it were stirrings or prouocations within vs, thereby to propose a direct and most readie waie vnto Vertue, or to terrifie by like degrees, or withdraue vs from the pursuing of vices.

The motions or affects herein frequented, may bee said to bee either of praise or mislike, of hope or reward, or feare of euill to follow, of loue to well doing, or of hate vnto badnes, of emulation of others praise, glory, or reputation, of expectation thereon depending, of examples or of intreatie. By laying out of all or either of these, as occasion shall serue, consisteth the efficacie of all exhortation or aduising, pulling backe or dissuading. Now how the qualities of these, or any other ingenerall touching the proprietie they haue wth Vertue or Vice, may for any turne be allotted: I must as well for this Deliberatiue kind ensuing, as for all other titles that soener, the same hereafter requiring, wholly referre the learner to the places in the chapter preceeding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching these particularities, which wee haue termed Motions and affects, let vs consider if you will in seuerall, and see what efficacie by distinguishment of all their properties & partes they may beare in this writing. Praise (no doubt) in matter of exhortation or stirring vp to well doing is of most singular force, and so questionlesse is Mislike, when generallie it may bee drawne from a regarded conceite of the greatest and worthiest; to the withdrawing from euill. For if we shall but enter into, or consider of our owne common passages: what is it I pray you that preferreth or disalloweth, giueth grace or disableth the actions and endenours of men, but the speciall allowance or mislike that is euerie

euery where had of them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue so fullie aduanced in anie thing as in the estimate prayse and reputation, that is attributed vnto her? No surelie. And this by insight had into the verie worst and lowest sort of men shall you find, that there is hardlie anie lying of so base and contemptible a spirite, but that by Prayse and commendation, hee may bee drawn vnto some liking of well doing. And howbeit the issues of mens actions doe at anie time seeme to bee spotted with euill, yet desire they at the least wise for their reckoning sake, that they might bee esteemed as good.

By this appeareth the singularitie of things excellent; in so much as nothing is, or seemeth rightlie prayse-worthy, but what is accounted good, so little reputation haue the perpetrators of euilles, as that of necessitie they are compelled to seeke credite, by falselie attributing vnto themselves the name of good. Howe much more then true Prayse and Mislake of things worthy, or to bee despyed, may by all lykelihoode bee available with those of good spirite, to drawe them to Vertues.

To applie nowe this prayse in exhorting or counsailling anie one, it behooueth wee first conceyue what disposition, habilliments, or other matter of value are in him whome wee haue to deale with, furthering or conuenient to such a purpose, wheremto wee woulde exhort or perswade him, and the likelihoode of the same, greatlie to put forth or commend: or if before time he haue behaued himselfe anie wayes well, we shall incourage him in praying of that already done; and in shewing that the more excellent the thing is, the more difficult it is to bee attained; for *Difficilia quæ pulchra*, and yet the difficultie not so great as the prayse, glorie and recordation thereof, shall thereby afterwards be returned honourable.

Likewise, if the state of the partie doe serue theremto, it shall not bee amisse to put him in minde of his parentage, or that sayling, of his Fortune, Vertue, Nobilitie of minde, Wit, towardnesse, his great expectation, abilitie, age, and Discretion, all of them no lesse requiring, but this with great modestie  
to

to be deliuered, least in seeming to preferre the certaintie of those vertues which are of good account to be in him, we doe not palpably gloze with the partie, and as it were seeke to drawe from his person, or account, the things that neuer came neare him.

Now as Prayse, and the laudable estimate of euery good action, together with the iust dislike of thinges euill, spurreth and eggeth forward to great purposes, so verie much thereunto prevaileth this other of Hope, not that which of a seruile and base humour or condition ensueth, which expecteth nothing that is frustrate of gain, and perfozmeth all endeuours by expectation of reward, but that vertuous kinde of Hope, which enableth to the perfection and absolute summe of all worthinesse, and whose limit is honour, reputation, estimate and account: A like Companion whereunto is Loue, beeing a zealous affectation of thinges singular, which Loue produceth likewise in it selfe, not a dislike onelie, but a burning Hate of thinges vile, contemptible, and vnbecoming.

As these in themselves doe each particularlie thrust forwards to goodnes, so many times Feare, or doubt of inconuenience that may ensue, terrifieth or dissuadeth from euills. Commiseration of the lamentable estate of any one, prouoketh also sometimes to pittie, and dissurneth in like sort manie times from reuenge. Expectation, as wel of Loue as of Hate, of good opinion as dislike in compassing of any thing is not the least. Shame & ignomie of the action also, the dependance whereof is oftentimes occasion sufficient of well doing, and hindzance alike, and withdrawing from euill purposes. But aboue all is the spur of Emulation, whose force gathered by a certaine kind of Enuie, of others proceedings kindeleth flames of regarde to aspire vnto the like, but not that Augstly and execrable enuie bred of most wicked and detestable malice, which when it selfe cannot, nor is able to doe any thing worthy, snatcheth and continuallie gnaweth on the deserts of others, but that generous and noble kind of enuie which discrete Nature and vertue haue insinuated in our mindes, emulating by a seruent desire to compasse, or possibly to go beyond what mightily by others hath bene perfozmed.

The authoritie of Example is also very weightie, giuing warrant to any vertuous imitation that may be prescribed. And lastly,

ly requests, and intreatie which euer more preuaille according to the writers credit or grauity. These being sufficiently considered, we will now according to such like directions, endeavour to suite forth vnto you some particular examples.

*An Example of an Epistle Exhortatorie for  
the attaining of vertue.*

*Exordium.*

I Haue manie times desired with my selfe ( good Cosin ) to obtaine some necessarie meanes, whereby, to manifest the greate good will I doe owe vnto you, and in some sorte or other to giue you to vnderstande, howe much and howe greatly I haue tendred those

*Proferomastia.*

good partes, that manie times I haue scene and prooued to bee in you. And for as much as *Fortune* hath denied vnto mee the estate, reputation and wealth, that manie haue gained, and the most doe couet, whereby I cannot if I woulde, bestowe vppon you such riches and treasures as might breede content vnto others : I am determined to impart vnto you, that, which vnto your present condition seemeth most requisite, and wherewith vse and common experience hath heretofore inured mee, in steede of wealth to giue you wordes, in steede of golde, good, for riches, reason, and in lue of liuing, to affoord you a louing and constant hearte. And whereas I am enfourmed, that contrarie to the expectation of some ( who ouer peremptorily

*Infirmatio.*

haue heretofore deemed of these your young yeares to be laden with loosenesse, and led forward by libertie ) you haue of your selfe, and of your owne motion and free will, obtained license and allowance of your father to go to *Cambridge*, in minde to giue your selfe whollie to studie, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attende your perseuerance in the action that thereby you haue taken in hande, in so much as the memorie of the one cannot bee for the worthinesse more permanent, the the glorie of the other, to your euerlasting commendation will appeare to be most excellent. It is reported of the mightie *Alexander of Macedon*, that he was a King, that he was puissant, that he was warlike, that hee was famous, that he was a Conqueror, and that hee subdued the whole worlde: but when he came to himselfe, to the conuincing of his owne appetite, to rule reason by the square of right he

*Anxiosa.*

*Meiosis.*

he became a meacocke, a childe, an infant, what should I say? he was no bodie. Howe much greater then hee was, hadde the woorthie Prince appeared, if as in the conquest of sundrie mightie kinges, regions and prouinces, so in all other thinges tending to the suppression of his owne peculiar affectes, he had bene no lesse or fullie so much as *Alexander. Scipio*, the most renowned amongst the Romanes, and for his sundrie great exploitcs in *Affrica*, surnamed *Affricanus*, we doe reade, atchieued many valiant and incomparable victories, and were it but that sole battell which hee fought (when *Rome* was nowc at wracke, her Nobilitie spoyled, and her glorie trode vnder foote, readie almost vppon any reasonable condition to bee deliuered into the handes of the enemy) in which hee then freed his citie, repulsed *Haniball* by a mightie ouerthrowe, and thereby daunted so farre forth his pride for euer, as expelled from him all hope thence forward, at anie time else to become a Conquerour: It could not otherwise bee saide without question, but herein, yea in this onelie action, hee deserued eternall memorie: But was hee herein, thinke you, and for this onely matter throughout all the prouinces recounted so famous? No assuredlie. It was also his rare and most singular vertues otherwise, that fullie perfected and polished the glorie thereof. It was his rare *Temperance, Modestie, Continencie, and Sobriety*, wherein with woonderfull admiration hee exceedingly flourished, and became extolled aboue all others. This was it, wherein more then *Alexander* hee became regarded and famous. The conquestes that by this meanes hee daylie made of himselfe, returned more glorie to *Rome*, more firme faith and reuerence, then the forcible progresion of all other his sattall ouerthrowes and victories: of so greate and woonderfull reputation is Vertue to all her followers. This beeing so, how can I then say, but in this your action, you haue of your selfe right well begun, how can I think, but aboue many others you haue therein verie well deserued? Wherein shoulde I augment your praise if not in that which you haue heereby so well performed, the force, operation, and effect of all which, hath onely consisted in subduing your owne appetite? Great commendation haue you won I must needes confesse, and more then with common worthines haue you in this thinge demeaned your selfe, but (my good Cosen) it is not

Synonymia.

Hypotyposis.

Antipophora.

Epiphenema.

Praise of the person.

*Paremia.**Exhortatio.**Confirmatio.**Antipophora.**Ab equo.*  
praise of his  
ancestors.*Anecessaria.**Of expectati-*  
*on.**Of loue and*  
*hate.**Hyperbole.*

ynough to haue well begun in a matter, without also therein you doe vse perseuerance. *Hanniball* knew well how to subdue, but he knew not howe to entertaine his victories. As you haue already in this your resolution gotten great good liking, so behooueth both for the preservation of what already woone, and to induce a perpetuall increase to the same, that you doe euermore frequente and by earnest and zealous prosecution seeke still to entertaine the fruits thereof. Proceede then a Gods name, and goe on with good lucke in your enterprise, the more harder and greater you finde the difficulty in attaining to *vertue*, the more vehemente shall bee your glorie, and the more honourable the reputation that thereby is pursued. For, what hath a man of all that may be left vnto him in this worlde, whereof to vaunt himselfe, but the memorie of that wherein he hath most worthily trauailed. The rich reape possessions, which when themselues are once passed away, are immediately distributed to others. The pleasures of the worlde are momentarie, and after wee are once deade wee perceiue them no more. Worship, honour and dignitie, perisheth euen in the verie selfe remembrance. The reuenues of the mightie, when life is once fled, are no more to be tendred. Shall wee then for a number of fruitelesse vanities, (the regarde whereof doeth neuer last longer, then whilst wee are in present vse of them) neglect the search of that which is of all others most permanent? No surely. So behooueth not such as your selfe, that of your auncestours haue had so many good encouragements, beseemeth not the remembrance of their excellencies in you alone to bee perished. Tis *vertue*, belecue me, that procureth *Fame*, and soly *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At leaste wise, it shall many other waies stande you greatly vppon, to continue this course, in so much as by the emulation of the vertues of others, you shall thereunto be constrained, besides the loue and regarde that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely fauouring and carefull louing friendes, who with greate longing doe attende the prosecution of your woorthinesse, the ill conceite, malice and spite that some haue hadde towards you, whereby to overthrowe the good opinion of your father, who with greater greedinesse than Woolues themselues, with more enuie than the Crocodile, and

and farre more poyson than the serpent, doe lie in waite but onely to hearken after the newes of your declination, and the dissolued purpose of your good intention. Finally, my dearest and best fauoured *Epilogus.* kinsman, I doe adiure you, pray you, and as earnestly as I can beseech you, by the verie pure and entire loue of vertue, whereof you nowe shall become partaker, by the immortall fame thereunto onely awarded, by the care you are bounde and ought to haue of your selfe, by all the kindred that hath tied vs in affinitie together, by all the loues and possible entreatie that I can, you doe persist, continue and remaine firme in this your intended purpose. In pursuite whereof you shall minister vnto your friendes ioy and comforte, to your enemies shame and reproch, to your selfe praise and eternall regarde, and to all sortes of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifold greetings vnto your good selfe, I doe bid you farewell, &c.

## Of Epistles Responsorie.

*Char. 11.*



As much as the knowledge of letters Responsorie are as meete to be vnderstode in the ordinarie occasions hereof as any others: I doe me it not amisse amongst the passages of these seuerall titles of Epistles to sorte you forth also of them some particular Examples, the better in their disposition to enable y<sup>e</sup> learner as occasion may serue. Touching which, it is to be vnderstode that the matter of euerie answer taketh his originall of a letter preceding, and dependeth principally on the parts thereof. The ordering thereof (except in Letters Excusatorie or Defensorie) is wholly exempted, the course in those other letters prescribed, and the obseruation in these, is principally to consider on what partes the letter which ought to be answered consisteth or is chiefly grounded. Those, howbeit it behoueth we doe fully answer, yet shall you not (as some ignorant of weldoing haue done) recite in your answer the whole circumstance of the matter charged, verbatim in a manner as it is

written befoze you, for that woulde breede tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if neede so bige) capitulate the principall partes of euere seuerall matter charged, and thereupon frame you to answer the points, in sorte as befoze you, shall be deliuered. Or sometimes not needing any reherfall at all, if the pointes be but fewe, you shall answer onely as the matter you haue in hande is to be deliuered. Or other wise in this sorte: Touching the pointes in your Letter to be answered: for the first I say, or it is thus or thus, &c. In the second, it is so or so. For the thirde, in this manner or in that. Touching the fourth, &c. And so answer the partes by their number. By which meanes you shall both draue your selfe to a breuittie therein, and become far more pithie in the matters you haue to write of then other wise can be expressed. And this being sufficient for all matters hereafter, touching these Responsoe kindes, we will now for the first Example set you downe an answer to the epistle preceding.

*An example Responsoe to the last Epistle before remembred.*

*Proferentia sua.*

*Dichologia.*

*Allegoria.*

**T**He regard of your exceeding good will, and weight of your aduise and good exhortations (my verie good Cosen) haue moued me many times to thinke on you, and to thank you for the same. I take no litle comfort of your great good liking of my determination, and that the endeuour therof beareth so forcible allowance at your handes, as to reckon the same in so hie and great accompte, as you doe. I did (I confesse) erre a while, but howe? as a young man, I wente astraic I graunt, but not with perseuerance, for I reclaimed my selfe ere I fell, and stood vpright ere by ouer much weight I slid too far in my purposes, *Errare est humanum, sed persistere belluinum*. The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecutio thereof, I hope to vse such pursuit, as willingly by declination therein, I meane not to become offensive to any. Feare you not sir, the account is already set downe, for notwithstanding my greene yeares must yet of force continue their note of imbecilitie: This prerogatiue yet remaineth, that I may as I liste adapt

adapt my opinion to grauitie. You shall (good Coosen) doe mee a great pleasure, if as I am partner of your loue and entyre affection, so I may sometymes bee partaker with you of those exercises and sweet pleasures, wherewith your studie is frequented: I meane that with some discourses of yours you will nowe and then remember mee. By expectation whereof, you shall often prouoke mee to aunswere you. Thus assuring my selfe of that I neuer yet distrusted at your handes, your zeale and fidelitie towards mee; I regarde you as faithfull as I haue euer found you, and so will alwayes account of you, &c.

*An example of an Epistle hortatorie, to the studie of learning.*

**I**T is no little pleasure vnto me, to consider with my selfe my good Exordium.  
 IN the great trauaile, cost, and paine, dayly employed by your  
 dearest beloued parents, to induce vnto you the precious, and of  
 all other most delicate and sweete pleasure of learning: the value Insinuatio.  
 whereof, is without all estimate, and the comfort therein conceiued, in  
 no wise to bee comprehended: the louing regarde of whome, and  
 the most lamentable want of the other, when I doe see you either  
 with some ill fauouring aspect not to incline vnto, or with some more  
 then straunge or vnused tearmes not to account of, I cannot but  
 greeue with my heart, respecting the linke whereby I stand charged  
 to either of you, in so great apparance as I doe to behold the same.  
 True it is, that you are a Gent, that you are heire apparant to large Propositio.  
 and verie great possessions, that you are (for the yeares you beare) of Merisima.  
 comely and goodly personage, that you are in all things well accom-  
 plished, and euerie way as becometh: but yet when I behold this fa-  
 uour, this comlineffe, these accomplishments, and know you to bee a  
 Gent, and thinke vpon your large ensuing reuenues and possessions,  
 me thinkes there should yet be an ornament of all these, and a thing:  
 of farre more goodly shewe, and more surpassing value wanting to  
 the same, that might if it were well entertained ad more glorie vnto  
 all the others, then the waight of the rest were euer able to purchase.  
 For suppose that all these complements of yours are of large price, Procataphis.  
 and verie necessarie, as they are indeede, and such wherewith  
 the state of man is greatly beautified, yet are they all but thinges  
 pertinent.

*Synonymia.**Asyndeton.**Paradigma.**Commoratio.**Ab honesto.**Allegoria.*

pertinent vnto the bodie, by force whereof (setting onelic our shape aside) wee doe communicate in euerie thing with beastes, for with them wee liue, wee mooue, wee go, wee eate, and enioie the sensuall appetite of inward or outward abilities. But by the benefit of learning, of knowledge, of skill, wee make difference of things, and are onely thereby in our selues distinguished from beastes. And if man which is the principal worke of God, was from the beginning a chosen creature indued aboue any others, and therefore poynted to excell and go beyond all others, howe much more needefull shall it bee for euery one according to such appoyntment to preferre and put forward the vse thereof vnto his owne profite. And seeing as well by the ordinance of God, as common vse of reason, whereby we are gouerned and ledde, euerie man is induced to propose vnto himselfe the exercise of thinges that are good and honest, and that the same also among these, which maketh a man nearest to his Creatour in perfection, is of all others the moste to bee desired: howe much auaylable then and importaunt is it to euerie man to bee frequented with learning, the vse whereof freeth him of common ignoraunce, and maketh him capable of the high and lostie mysteries. And if in anie studie whatsoeuer, the reputation of honest and good is to bee sought for, what I pray you then learning, may bee iudged more honest, which hauing with it a certaine kinde of diuine and sacred originall, hath from the beginning of the worlde, bene with all men in greatest price and estimation. What may bee deemed more good then that which from verie Asses and blockes, and (if it were lawfull to say) from brute men and beastes also themselves maketh distinction, and without the which, there were left vnto vs from such, no place at all of difference. What then that can bee sayde to bee more honest, which draweth a man vppe to the diuine contemplation of the sacred Maiestie, to the knowledge of high and heavenly thinges, of woorthie and honourable vertues, and beeing sequestred by the wante thereof, hee becommeth no other-wisethan as a hogge, still groueling on the earth, searching onely wherewith to fill his bellie, neglecting in the meane time the expectation or regarde of any other statelie or eternall Soueraintie. Nowe therefore, if the vse of learning, as the thinge of greatest accompt and most woorthie, is heere sette downe to bee so generally

generally

nerallie, commended to all sortes of men, howe much more con-  
 sonant and agreeing is it then to the reputation of a Gentleman, who  
 by what distaunce so euer hee is measured in capacitie, minde, order, *Synathrisma.*  
 state and gouernment from anie other common or ordinarie per-  
 son, by so much the more ought hee in all endeouours to aspyre *Anthesis.*  
 and seeke to goe beyond them. For whereas all other men in their  
 feuerall vocations are for the most parte, as it were withdrawne  
 from the speciaall notice and eye-marke of all publique administration *Etiologia.*  
 and gouernement: the Gentl, contrariwise, the more woorthie and  
 noble that hee is in calling, the more neerer is hee to that aduance-  
 ment whereunto by nothing so much as learning hee is enabled to  
 bee preferred. For what profitable member can hee bee in such  
 a place, whose ignoraunce is farre greater then his witte, and whose  
 knowledge is lesse then the least of that, whereof hee ought to take  
 notice and experience. And seeing learning is of all other things,  
 a store-house so plentifull and precious, as whereof the wiseman *Epanodis.*  
 maketh his treasure, the poore man his riches, and the wealthy one  
 his pastime and pleasure, shall the Gentleman who in all other  
 thinges, by Nature striueth to bee excellent, bee in the greatest ac-  
 tion of all others so carelesse and negligent? Admit that you will  
 heere alledge the tediousnesse of studie, and a certaine impossibi-  
 litie almost to attaine thereunto, I must aunswere vnto you a-  
 gaine, that this commeth not of the labour thereof, which to  
 those that willingly aspire to the delicate taste of the same, yeeldeth  
 great facilitie with pleasure to bee receyued: but to a slouthfull and  
 sluggish endeouour and disposition. Far be it therefore (good Sir) that  
 you beeing a Gentleman in all other thinges so towardly, and the  
 sonne of such a one as you are, shoulde with the touch of so  
 great a blemish, bee so thoroughly stained. So woorthie a discente *Epiphonema.*  
 as whereof you are deriued, such infancie and child-hoode wherein  
 so worthily you haue beene trained, so great loue and charge of pa-  
 rents wherewith you may bee animated, doe inuite you farre other-  
 wise, and to a more excellent purpose. Let the sweete and yet vn-  
 knowne delight thereof prouoke you, the praise and commendation *Anthesis.*  
 solye to vertue appropriate and belonging, once prick you forward,  
 the honour and aduancement thereby continually happening egge  
 you. And if none of all these preuaile, yet the riches and rewarde  
 I farre

Dignitie and  
zeale of others*Auxesis.*

By example.

*Peroratio.*

farre greater then anie earthly treasure, which are therunto incident, tie you to a desire thereof. Thinke of the worthines of those, who by howe much the more noble they were in birth, by so much the more zealouslie they haue trauelled, not shunning any labour, sweate, tediousnesse, scorning, yea bondage it selfe, whereby to compasse vnto themselues the glorie and rewardes annexed to the dignitie heereof. And if no other remembrance may be sufficient to establish you, regard yet your liuing father and grandfather, the one of whom neglecting his ease and quiet at home, trauailed all Fraunce, Germanie, and Italie, to the intent to attaine vnto the greatnesse of that wherunto you are so hardly perswaded. Neither thinke I that you in whome all other good actions do so plentifully flow, wil herein alone with a little labour be terrified: Wherefore my good N. I els soones entreate you againe, and againe, by all the loue you haue ought to your name, fame, parentage and stocke, and by all the expectation that in them, or anie of them, is of your happinesse conceiued, you will proceede in this purpose: the weight whereof besides the commoditie and pleasure redounding to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to bee entertained, I doe herewith take my leaue, &c.

*An other example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, and seruice of his Prince and Country.*

*Exordium,*

**S**ithence the time of my little abode heere in London being scarce twentic dayes, vnderstanding of the being in town of my La your mother, I repaired thereupon to her presence to visite her: there did I receiue notice of your being in Ireland, and that vpon your honourable behauiour, and good seruice there done: The L.D. did not onely testifie the same by his owne hand-writing vnto diuers of the priuie Counsell, but also in especiall letters besides commended the weight thereof, vnto the regard of her most excellent Maiestie.

*Insinuatio*  
by praise of  
the action.

I did not a little reioyce to see that in such young yeares wherein commonlie falleth out a contempt of all excellencies, and a fantasticall desyre of counterfeyte vanities, you coulde (besides the common

common trade and custome of the worlde) addist your selfe wholie vnto so weightie and honourable an exercise, as by laboursome trauaile in the seruice and honour of your Prince and countrie, to put forward your selfe so timely. Credite mee, it is not a little pleasing vnto mee to thinke thereon, neither standerth my affection so slender vnto your fathers off-spring, but that I must euer holde the reputation of their welldoing, an aduancement to my imaginations, and the sounde of their good successe the verie harmonie of mine inwarde soule.

*Parenthesis.  
Epitheton.*

*Metaphora.*

It is no newe thing I confesse, euen in these dayes to see a Gentleman honourable descended as your selfe, and of like worthie education, to attaine vnto learning, to become practised in Armes, to put forward themselves in seruice, but to continue with resolution, to performe it with labour, to atchieue it with valour, to beare it with honour, here is the excellencie, this is the rarenesse, hence springeth the noueltie.

*Auxesis.*

*Virtue* retaining yet her ancient Maiestie, though not pursued as in olde time, with such wonted vehemencie, hath three entraunces, leading directly vnto her beautifull passage, by the portes whereof, whosoever is desirous to attaine her, in her purest and most glorious estate, must of necessitie enter in. First, *Fortitude*, whereby he must be enabled to endure whatsoeuer labour and trauell to be imposed, accounting nothing difficult, to the end and sweet rewarde whereof her excellencie is appropriate. Next, *Magnanimitie*, which by a vehement and haughtie desire, reacheth vnto thinges most excellent & of highest and stateliest value, not regarding the hard, tough, & maine force of the passage, with what pursuit soeuer it must be followed, so be it by such meanes it may be wonne; and the glorie thereunto due, may at last be attained: the reach wherof, tending to the last end and scope of al his determinations, sweetheneth all maner of trauel, and induceth therewithal a contempt of whatsoeuer lesse valued or hindering, to the worthines of the same. Then *Longanimitie*, enabling by greate constancie with rare and accustomed patience, to a waite and endure the end, neuer giuing ouer vpon whatsoeuer assaults, til the determined scope be by all kind of industry fullie and perfectly furnished.

*Hypotyposis.  
virtue hath  
three entraunces.*

*Fortitude.*

*Magnanimitie*

*Longanimitie*

For this cause, the most renowned parte of *virtue* is saide to be excellent, for that manie doe contemplate her a far off, but few or

*Etologia.*

none at all doe almost come so nigh her, as perfectly to see and discern her, in so much as some, nothing regarding the singularity of that, whose sweetnesse they neuer tasted of, become forcelesse of the pursuit of so diuine an excellencie: and some other fauouring a litle the daintines thereof, yet ouer-reached with the tediousnes of the enterprise, and hindered by the opposition of a thousand vanities, are so astonished in the first onset, as being therewith overcome, doe by and by giue ouer their purposes.

Adhortation  
to vertue.

Now therefore my C. if you will bee a right fauourer of *vertue* indeede, it becometh that by these possibilities you doe (as a faithful regarder of her diuine & sacred essence) only seeke to pursue her, and that with such and none other respectes, and to no other ende and purpose, but for the sole fruition of her stately and immortall deitie.

Merismus.

The time now calleth you forth, your Countrie and soyle wherein you were borne and nourished inuiteth you, your praise already gotten, and hope of renowne euer after to followe, perswade you, the honour of your house and parentage constraineth you, yea euerie of these solie and altogether doe exhort and commaund you, that becomming the selfe same you vowed, and they long since haue looked for, you doe now shewe your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise bee frustrated.

Clymax.

Consider I pray you, that the rewarde of *vertue is honour*, the guerdon of *honour, Fame*, the scope of *Fame, Eternity*, the seat of *eternity*, immortall and euerlasting glory. In liuing in the seruice of your Prince and countrie, the profession you haue taken in hand is honourable, the charge honourable, the purpose honourable, and the ende and successe thereof must needs be honourable: becometh then that your continuance therein and your owne deserts be also deemed honourable.

Anistrophe.

Metaphora.

Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of *Vertue*, you were entertained with *honour*, you became apprentise to *fame*, and it was assured (that beeing with loyalty demeaned) you shoulde at length receiue the rewarde of euer flourishing glorie. It is (beleeue me) no small matter, that being a particular member, you are put forth as a pillar, vpon the prop whereof reposeth one parte of the weight of the common-weale, that

Commoratio.

the

the ioyes of your whole countrie are fixed vpon your wel-doing, that in pursuite hereof your priuate cause is not your owne, (the secreete reuenge whereof may happelic turne to an infamed mischiefe) but the cause of the *common good*, the publike matter of al, and that where of the scope is of all others most famous and honoured.

Being entertained in a sorte as you are, you shoulde highly wrong the opinion of a greate manie, in drawing backe from that wherein you haue beene alreadie so worthilie behaued, and in becoming lesse than that whereunto in your cradle you were at the beginning so principally ordained: for vnseemelic were it that you shoulde not haue beene hereunto at the first committed, vnlawfull not to haue persisted, and dishonourable (in due sorte) not to see it accomplished.

Of right and mee.

Auxesi.

Procede then my C. in that whereunto your vertue, your Parentage, your soile, and your fidelitie haue called you, thinke what, how much, and how greatlie it importeth you, that hauing had so manie of your aunceltours since their first originall, who haue beene deemed so woorthie, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your prince and countrie) to bee founde otherwise then equall vnto them in the highest qualitie. So and in such maner, and by such kind of meanes haue the most auncient and renowned worthies of the world be come to be tearmed honored, and mightie. So *Epaminondas* and *Alcibiades* among the *Grecians*, *Amilius Paulus*, *Fabii* and *Scipiones* among the *Romanes*, haue bin deemed most statelie. For such cause the acts of your predecessors & nobilitie of your decessed father haue bin registred with the most worthy. O so sweetly might sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgill*.

Of example. Paradigma.

Epiphonema.

Paradigma.

Prosopopæia.

*Disce puer virtutem ex me verumque laborem,  
Fortunam ex aliis.*

Learne vertue (Child) of me and labours true,  
But Fortunes chaunce, from others do pursue.

The signification whereof, what other thinge may it else importe, but that betweene them who beeing neuer eternized by anie memorable action, as hauing confounded their liues with obscuritie,

His Parents.

Sententia.

Auxesis.

Diatesis.

Anthyphora.

Paromia.

and such as neuer were borne, there resteth in maner no difference at all: *Ardna virtutis est via*. Tis labours force that maketh way vnto *Vertue*: great matters vnto the furtherance of her are but easie, the meaner, trifles; the lowest of no value. To ouereome others by vertue is a thinge most honourable, but in pursuite thereof to bee conuincid of any other, is a thinge most vituperable: You are nowe brought by Fortune into a straight passage, whereby of necessitie you must either by reputation of most excellling worthinesse finish the iourney, or recreant and discomfited, confesse the vttermost of your imbecilitie. But what doe I conferre vnto your vewe, the notes of such and so manie doubtles and hazardes, knowing a minde insinuate in your selfe by nature, that could neuer so much as thinke or imagine of thinges contemptible, or of anie vile or seruile qualitie at all? truelie for no woorse meane, nor to anie other ende or purpose, but thereby to egge you forward by all kinde of possibilities, to the encrease of your highest woorthinesse, that by howe much the more you shall goe about to excell any others, by so much the more greater you may be commended and extolled about others.

Ease and securitie, are two pernicious enemies of euer flourishing glorie, and indnstrie, preuenteth all circumuention, which either by slouth or negligence may bee imposed: the victorie is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Bee therefore such in continuance, as may fullie bee answerable to each part of your noblenesse, and God who is the creator of all thinges, and fauourer of each worthie enterprise, blesse your endeouours with the sustentation of *Vertue*, which is eue r permanent. At B. this of &c.

*An Epistle Swasorie, wherein a  
Gentlewoman is counsel-  
led to marriage.*

Exordium.

THE extreame griefe wherein my selfe was a partaker with you, of the death of your late husbände, woulde not suffer mee (good Mistresse E) at my last beeing with you, to deliuer what then I thought meete for your estate, & sithence I haue more at large

large considered vppon to bee for your profite. And albeit your selfe are, I knowe of discretion sufficient, and the number of your friendes of regarde compotent, both to consider and counsell, *Insinuatio.* what vnto your present affayres may bee deemed most correspondent: yet may it not bee ill accepted, if my selfe of a great manie, that haue wysshed well to your person, and fauoured euermore your good condition, doe heerein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not alreadie may bee fitting to your instant lyking) yet to your present behoofe may returne no question of soundest and best consideration.

And first, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceyued with my selfe of your being, *viz.* that you are a widowe, a Gentlewoman of verie worshipfull parentage and discent, the wife before time of a Gentleman of as good reputation as liuing, as good alliaunce as credite, that you are knowne to bee modest, discrete, wise and well gouerned, that you are and ought to bee warie in your actions, and such as whereof the babling multitude may reape no aduauntage, and finallie that by reason of the ouer hastie determination of his life (whose continuance might haue ridde you of innumerable cares) you are persured with some troubles, the most part of your liuing in suspence, and that whereof you deeme your selfe most assured, hanging vppon so manie hazardes, as hitherto remayneth doubtfull, in what sort you shall compasse it, or with what lyking to your selfe you may happily ouerpasse the same. *Merismus.*

Touching the first, I warne you not that according to your present estate, you do minde what you are, what you haue bin, of whom you are discented, and in what sort you may best prouide with wainess, to deale for all these: but drawing to the latter, and weighing on what teames you stande, howe hardly you are bestead, howe slender meanes to auoid it, I repute him not the worst wel-willier, that could aduise you with contentment and litle hazard, in what sort you might best endeuour in all effectes to aunswere it. It is reported vnto mee, *Narratio.* that by the procurement of some, fauouring your aduaancement, there is nowe profered vnto your lyking a young Gentleman, vertuous, discrete, and well ordered, the sonne and heyre of a worship-

*Synonymia*

worshipfull Knight , on the choyce and regarde of whose Parents , dependeth the best assuraunce of your whole portion , in whose condition and behauour, albeit you finde no one thing to bee reprehended, yet disclaime you to bee married, you will heare of no suters, there must bee in your presence no speech at all of lyking , and you meane not so soone forsooth to set forward for a husband.

*Merismus.**Erotema**Commoratio.**Parenthesis.**Auxesis.*

The course you doe take herein , seemeth in my opinion verie euill , insomuch as contrarie to that, which both your yeares , your estate , your liuing and present occasions doe require, you forcible are endeouored to make so vndiscreete and settled a resistance : Whie La. doe you thinke it profiteth at all, the deceased ghost of him that loued you (a young Gentlewoman as you are , scarce exceeding twentie yeares) to liue thus solitarie ? Hangeth the censuring of your modestie , and acceptaunce of that which your best friendes doe wish for, and the wifest doe allowe of , on the tading humours of common supposes ? if it bee deemed once fir for you to marry againe, and that vpon the warie and circumspect choyse thereof dependeth a manner of necessitie, and that nowe , before anie one of yours almost suspected it , the plenty of that might bee charily wished for, is layde already into your bosome , behooueth the respect of a little time , which (becing sooner or later, so it bee perfourmed with modestie and answered with discretion) mattereth not at all to detain you so much, as thereby you are not able to see into your owne profite ? Is it not, I pray you , a purpose honest that is tendered ? Is it not a matter lawfull to bee accepted ? Is it a thing vnmeet for your present yeares at this instant to be reputed ? Nay, is it not all in all whatsoeuer, that in the best sort as the case now standeth, may vnto you bee offered ? Why then abstaine you the entertainment of your owne good ? Why drawe you thus backward from your owne aduancement ? Why cease you to accept that , whereunto in the ende you must by meere force bee compelled ? If you will beleeue mee in any thing, or doe suppose the waight of my credite to be auaylable vnto you in ought, I would aduise you in other sort , considering that by declyning from a selfe-opinion of that whereunto without anie manifest reason you are induced , you shall doe most good vnto your selfe , and giue occasion to them that loue you,

to thinke that by so doing, their good counsellles haue happely pre-  
 uailed with you and wrought such aduuncement vnto you, I haue  
 thought with my selfe many times sithence the death of your husband,  
 howe much imported the vnsetled reach of your liuing to be renewed  
 in match with one of good calling: see nowe God and Fortune more  
 fauouring your hap, then your selfe, your owne wel doing, haue sente  
 you such a one, as of whome you might vaunt, and iustly in all thinges  
 be occasioned to accompt of. It now appertaineth that either by fond  
 self-wil, or too much vnkindnes, you shake not off from you the fore-  
 most occasion of your succeeding happines. I reck not what of the com-  
 mon sort (more of ignorance then wit) may in suppose of the hasty  
 conclusion be in secret alleadged, their errorrs like their fancies, are  
 as incertaine as peeuish. Be you onely herein perswaded, to what  
 most of all becometh you, and think that both in the waightines, and  
 regard attributed to his and your own worthines, you can for the pre-  
 sent frame your selfe to nothing, that to your estate may returne so  
 comodious, whereunto though no other matter at all enioyned you,  
 it were sufficient that so forced a necessitie constraineth you, to which  
 the regard of your selfe and your owne good fortune willett to obey.  
 Longer could I debate vnto you the greates liking of many, concei-  
 ued of the partie, to the deliuerie whereof by the report of your neerest  
 kinsmen, I doe solie refer you, onelie studying in this, and whatsoeuer  
 els I may, by all indeuours to pleasure you, whereof praying you to be  
 most assured, I doe in all curtesie leaue to detaine you. At B. this  
 of, &c.

*Procatlepsi.*

*utilitie.*

*Necessitie.*

*Epilogus.*

*Another Example of an Epistle Swasorie perswading  
 the carefull acceptance and regard  
 of one brother to  
 another.*

**T**HE sounde and entire familiaritie wherewith your parents in  
 their life time sometimes entertained me, and the neerenes of  
 neighbourhoode twixte both our friendes and long education  
 wherein jointly we haue conuersed together, mooueth mee at this in-  
 stant somewhat to write vnto you in respect of the reputation, credit,  
 and accompt that in the worlde you nowe beare, and also the rather

*Exordium,  
 by insinuation.*

to win you to the regarde of that, which to the estate of your presente being, and worthinesse of your parents, might be found meetest and conuenient.

*Narratio.*

It is giuen me to vnderstand of a younger brother you haue here in London, who at the time of your fathers death being committed to your charge, is for the defaulte of maintenaunce, badly inured, woorse trained, and most perillously by all kinde of likelihood (through such sufferance) in the loosnesse of his liuing already hazarded.

*Lipologia.*

I woondered not a little when I heard it, and so much the more was the matter troublesome vnto mee, in that respecting it was not tolde in secrete, it seemed by the lookes and gestures of the whole companie that heard it, your good derneanor thereby was very hardly censured, for that standing in such case of credite as you doe, your wealth so abundant, and your parentes so well accompted of, you woulde in this sort, and in that place of all others suffer him to wander carelesse, whome you ought to the contrarie to haue constrained, by any possible carefulnes. How ill be seeming it is both to you & yours, that it shoulde so fall out, you may by supposes coniecture. For my parte, it grieved mee when I heard it, and I was not quiet till I found conuenient time to aduertise you of it. And if my opinion may at all preuaile with you, you shoulde quickly call him home from hence, and see him more better to be provided for, and more worthily trained. Consider I pray you, the life hee taketh in hand, befiteth not such a one, whose originall was so honest, is ill be seeming the younger brother of your selfe, vnwoorthie his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behavior or the greatnesse of your liuing. You are to remember that hee is yet verie Greene, nowe pliable to whatsoeuer may bee impressed in him, as chased waxe apte to receiue anie figure, like vnto a newe vessell to bee seasoned with whatsoeuer liquor, what hee now taketh taste and fauour of, that hee holdeth, what habite you nowe cast vpon him, the same shadow he lightly beareth. Great cause haue you therefore now to be warie how and in what sort he liueth.

*Merismia.*

*Parabola.*

*Allegoria.*

*Congeries.*

*Emphasis.*

Your industrie, your brotherlie care, your loue, your especiall regarde and kindnesse it is, that must bee ayding in this, you and none but you are the man on whome hee relieth, you are to provide for him,

him, and it is your selfe that must answer for him. Think that *nature*, lone, *dutie*. yea verie *pie:ty* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your self may become vn to him. In the consideration of which let (I pray you) my wordes become thus much regarded vnto you, that herein as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deem it (more then impertinent) any further therein to require you. Greeting your selfe manie times in my name, I bid you therefore farewell. From my house in B. this of, &c. *Peroratio.*

*Of Epistles Dehortatorie, and Dissuasorie. Chap. 12.*



Since necessary were it to wade further in either of these titles hortatorie or Swasorie, the examples alreadye laide downe being for them sufficient, therefore we will now passe vnto the contraries of these, being Dehortatorie and disswasorie. The partes and places exhorting or perswading having as you see bene oratone from the qualities of praise, fortified in diuers sortes, as well by the *person*, by the *action*, as by the *thing* it selfe, where vnder was comprehended what might be called *honest* or good: So the se on the contrarie parte pulling backe or disswading, shall by the vn honestie of the action or thing as before hath bin said, and by the indignitie, vn iustnes, wickednes, insufferablenes, hate, dislike, contempt, or hazard of danger, reputati on or good name that thereof ensueth, be euermore measured.

In the handling whereof it is tolerable, by all sortes of arguments, to infer and object any thinge to the diminution or defacing of that which we go about to impugne. Yea, if need be, to inuert the good also that in such a person may be supposed vnto a worse sence. As if in dehorting or disswading a man from infidelity towards his country, I might first touching the action tender vnto him, how vnnatural the cause is he taketh in hand, being against his native soile: how vn honest, by laying out the quality of the offence, how vniust in respect that it is against his allegiance to his Prince, how impious in that it retatneth no piety, turneth to the disturbance of a quiet state, & breedeth the subuersion of al peace-

gouernment, how insufferable, by reason that good and wholesome lawes are thereby infringed, all sortes of honest and good men wronged, and consequently the common wealth by such meanes topsie turue turned.

For the Person if he were at any time of worth I might theue then the indignitie, or ill besleming of such a thinge vnto him, for that actions of such kinde are alwaies vnto the noble and best endued mindes bitterly rephugning. And so thereupon if in him there was euer reputed any wisdomie, I might diuert it now vnto folle, his Fortitude, I might challenge to be Temeritie, his moderation crueltie, his stoutnes arrogancie, his haughtines pride, his Freedom loosnes, and consequently, for euertie other vertue induce or lay downe vnto him a contrarie vice, respecting that by committing of actions so vile & contemptible, all properties whatsoeuer of former esteemed worthines doe viterly lose the partes they haue of good, and immediately are disturned therewithall vnto euill.

And as in Epistles Exhorting or Perswading, the intended vertue of goodnesse of euertie thing is more amplie set forth by the opposite euill: So in these of withdrawing or disswading the intended euill by the opposite good, is euer made more hatefull. Besides, as there bee some thinges that are expressely good in themselves or expressely euill, so are there some thinges that for themselves are helde indifferent. In these, to perswade or withdraue, there is a prettie skill to be vsed, in which the discretion of the wryter may not passe vncommended, wherof (for so much as to a learner they may happily passe vnrerarded) I entende in this chapter to afforde some application. For in thinges alwaies knowne to be of themselves either good or euill, there is no great cunning to make a shew of them as they are: but of things which either by times, by liking, by place, by allowance, by conuersation may be deemed good or bad, to be commended or disallowed, in the setting forth thereof appeareth both skill and discretion.

For example, that marriage is a thinge much to be preferred, and to the increase of man of so greate necessitie, as without which there coulde bee no orderlie estate or societie, no man I am sure will denie mee. And to a man vnwilling to enter thereinto, I might (with intent to draue him to a liking thereof) besides a number of necessarie causes to be alleadged, as the de-  
cap

ray of his house, the continuance of a solitary, loose or bad kind of living, the end of his wealth and name together having no issue to succede him, infer also as much pertinent to such a perswasion the sacred solemnization thereof in Paradise, firstly by the eternall Wisdome himselfe thought meet and appointed, then his pleasure to inuine the same to the worlds increase, then the care that naturally we haue of issue to succed vs, the indignity for a man of his true not to haue respect therof, the loue likewise & mutuall societie betwixt man & wife, being of such mightie efficacie, as wherunto no liking is to be compared, the sweet pleasures, cares & delights, interchangeably passing betwene them, each dearly affying themselves in the others contentment, solace or pleasing, the ioy of procreation, when there shall be a childe produced, whose infancie tatling with a pleasant lisping sound, shall become an incredible delight to the parents hearing, with sundrie other like inforcements and suggestions, all which might certaintlie shewe and declare the same to be as it is a matter of much worth, and sufficientlie set forth vnto the partie why it ought to be embraced.

Now, as the same is out of all doubt not onelie tollerable, as I said before, but by the necessitie thereof among many things held to be praise worthy: so in another place, & to another person might I againe find as much occasion for matter, why the selfe same marriage should be alike dispraised, as (not reckoning the age of man or woman, which many times more of dotage then discretion pursueth the same) there might be opposed thereagainst the sweetnes of libertie, the vse wherof (nothing more) conduceth principally vnto the estate & life of man, who naturally coneteth vnrestrained & without controlment to do that him liketh, the benefit wherof enioying, he may ride, go, walke, rest, eat, drinke, stridle, recreate, solace, and whersoever, and in whatsoeuer company pleaseeth him best, vse the conceit thereof to his owne appetite.

Now, having a wife (suppose she haue all the perfections you will giue her) yet is the delicacie hereof bereft a man: for being once married, hee thenceforth is no more vnto himselfe, but vnto her, for her pleasure, to her choyce, at her liking, with her contentment, must he then order his humours, his houres, his gestures, his companies, his iourneys, his recreations, and what els he before time might freely haue vsed, his owne liking is quenched, his

libertie restrained, and yet the losse hereof a heauen to that which followeth, if by great good fortune he bee not the better matched, For imagin the woman chosen, do prouue a scolde, wayward, self-willed, malicious, frowning, or suspitious, what a hell is hee then driuen into, whose serpentine and more then Adderlike disposition shall be such as would terrifie a thousand Diuelles. If she bee wanton, dissolute, lewde, or loose in liuing, howe on the other side shall he then be turmoyled: what is it that she will not presume vpon, & dare to hazarde? how infamous shall her life then become to his lining: how little will shee esteeme of him, in respect of the large account she holdeth of many others? If she be proude, then may she be vnsupportable: if her wit be more then his, then arrogant: if she be foolish, then a mockingstocke: if she be faire, then a spectacle to gaze on: if foule, then a simpring puppet to wonder on: if shee be rich, presumptuous: if poore, then happilie odious. But being what shee may bee, or touching her owne person the best she can bee, what intollerable charge bringeth shee with her, what cost of apparel, what care of diet, what household of seruants, what expence for attendance, what prouision for children; what furniture for house, what daily, continual & neuer ceasing care & toyle for her & hers: in conclusion, what one discommoditie may be reckoned, that with her or for her is not in short space a thousande times hazarded:

Thus doe you see how out of one selfe thing both praise and dispraise by admittance may be gathered. A like thereunto may be added in the vsage of wine. To a crazed man of weak disposition, or such a one whose constitution of bodie for Whisicks sake should require it, I might, to perswade him to the vse thereof, vye the necessarie meane, the godnesse, proprietie, vertue and wholesomenesse of the same, the operation, howe it recreateth, driueth away heauinesse from the minde, prouoketh appetite comforteth, and many wayes (moderatlie taken) helpeth and relieueth. But now to dissuade againe the intermedling therewith, what might be imagined that coulde not bee rehearsed: by manifesting the hurt and manifold inconueniences thereby ensuing, as that it causeth drunkennes, dulseth the wits, making ill digestion, ingendreth superfluities, weakeneth the spirits, hurteth the braine, driueth a man to forget himselfe, enforceth to commit that which many times is filthy

filthie and often vnbesseming, of a reasonable creature frameth a  
brast, discouereth counsels, causeth slaughters, and consequentlie  
ladeth both the bodie and minde with a thousand mischieses, impe-  
diments and diseases.

As of these twain, so might I stand vpon many others the like,  
which for breuitie I omit, holding these applications sufficient for  
the present intendment: adding herewithall, that the exhorter,  
perswader or withholder from any thing, ought touching things  
indifferent, specially to haue before his eyes the reputation of the  
partie to whome he writeth, considering that some things are lesse  
meet in one person then in another, and that which well fiteth  
and agreeth with the state or condition of some one, is altogether  
vnmeet and disagreeing in the behaviour of another. To consider  
in like sort this old adage, *ne quid nimis*, whereby in reprobuing the  
vse of any thing he may prefer the *moderation*, and inuicigh against  
the *nimum*. Finally, to respect, that of sundry indifferent occasions  
not the vse, but the abuse is it which ought to bee reprehended.  
These beeing admitted, wee will come to the Examples of both  
kinds aswell Dehortatorie as Dissuasorie; and see what therein  
may be tendred.

*An example of an Epistle dehortatorie, wherein a noble Gentleman  
is withdrawne from infidelitie or rebellion.*

**M**Y good G. my faithfull louing Countreiman, and dearest of  
account (whilome all and either of these vnto me, so bee it the  
frowning heauens and dispiteful wicked fate had not harbou-  
red the contrarie) what shall I write vnto thee, or by what  
rearmes may I now salute thee? Erst woonted were my letters to pur-  
sue thee, carelesse in any cost, and familiarly and boldly to regard thee,  
now blushing at thy vncouth hap, and carefull of thy carelesse vsage,  
they cannot without grieffe approach thee; nor once without sorrowe  
intentiuely behold thee.

Alas, my G. what furie hath ledde thee, what madnes hath be-  
witched thee, what hatefull destinie hath pursued thee, that beeing  
such as thou wert, on whome Nature and the heauens as it seemed,  
had powred all their giftes moste plentifullie, thou wouldest yet  
be ledde to deface so many partes of excellencie, with one hatefull,  
ignominious.

*Exordium.*

*By insinuation.*

*Mesaphora.*

*Allegoria.*

*Euphonia.*

ignominious and shamefull blott, of wicked, and most heynous treacherie.

*Eusebia.*

Diddest thou for this cause take vpon thee the profession of Armes, to become iniurious to thy Countrey, to bereaue men of their patrimonie, to bee a destroyer of vnitie, a patterne of infidelitie, the dishonour of thy familie, and consequently to thy selfe and dearest soile, a professed and open enemy? Ah happie in all other things, but in this sole enterprize, in the broaching whereof thou wast put forward to bee made the onclie unhappie, behoueth with such ingratitude to rewarde the first Authour of thy familie? Was this the ende of thy birth, thy parents, education, thy estate, thy wealth, thy possibilitie, to become a Traytour to thy Prince, and rebell to thy Countrey? No, no, my G. vilde and too ill be seeming is the drift that hath so ouertaken thee, and ignorant was he of that became thee, that first thereunto perswaded thee.

*Sinathrisimus.*

*Dialogismus.*

When thou liest armed in the fields and (mustered thy ranks in the day time) beholdest and lookest round about thy Countrey, thinkest thou not then with thy selfe, in this soyle was I borne, within this land lieth my patrimonie, heere had I first sucke, and since haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefits to destroy thee? Not so, nor in such maner haue the vertuous in field beene accounted so woorthie, not for this cause in such actions, haue men beene said to beare themselves honourably. *Coriolanus*, thou wast conuincd by the view of the Citie and mothers intreatie, and shall I unhappie man for all this, persist in this crneltie?

*Anhypophora.*

*Epanodus.*

*Paradigma.*

Iustlie and by great occasion credit me, mightest thou thus complaine of so great an iniurie, and all this being so true, as nothing more true: can it be said in prosecuting the same, thou maist be freed fro infamie? What I pray thee hath made men famous, and canonized their memorie, was it not their munificence and valiant demerits in and for the good of their country? For in what one thing are we more likened vnto God himselfe, then in the worthines of our minds, the resolutions whereof, ought in no wise to be stained with such hatefull obloquie? The Assie runneth through fire for the safegard of her issue, and shall the valiant man then become negligent to the ayde of his Countrey? How much more waightilie shall hee bee accused, who not onclie giueth

giueth no ayde at all to his Countrey, but also is the unto an inconfi- *Antithesis.*  
 derate and most cruell enemye. Howe carelesse are such men of  
 their fame, and howe vnlike of all others to those memorable woorthies,  
 the precious regard whereof, vnto them hath bene such, as then  
 goods possessions, riches, kingdomes, yea life it selfe hath bene helde *Auxesis.*  
 most dearest. Peruse but the auncient hystories of *Rome*, and looke  
 there of *Mutius Scauola*, the most inuincible Romane, with what *Paradigma.*  
 confidence hee went solie into the Tent of *Proserenna*, his and their  
 Countreys capitall enemye, in minde onelie to destroye him. The  
 good *Furinus Camillus*, who after manie high and honourable seruices  
 by him done to the Common-wealth of *Rome*, was by his  
 owne Citizens vniustlie banished: howe farre off was hee thinke you,  
 from this your opinion? For the Galles whom before he had expul- *Etiologia.*  
 sed, hauing in the time of this his banishment assieged the Citie of  
*Rome*, and beeing then verie likely to haue distressed the same, in-  
 somuch as they had alreadye foraged, burnt and destroyed the  
 whole Countrey round about, hee more sorrowfull at the likely ruine  
 of his Citie, then grieved at his owne banishment, (moued thereunto  
 of verie pietie to his natie soyle and Countrey) entred counsell with  
 the *Ardeats*, and by his wisdom, policie, and great manhood, so  
 perswaded those people, that in feare of their mishap, they were con-  
 tent to leaue a mightie armie vnder his conduct, wherewith hee not  
 onely put backe the enemye, but therewith so mightilie pursued them,  
 as by such meanes hee vtterly freed and set at libertie his Citie and  
 Countrey.

What neede wee search abroad for such forraine examples,  
 and why draw wee not home into our owne soyle of England? What *Transitio.*  
 Chronicle shall euer remaine, or what English Hyllorie shall euer  
 bee extant, that shall not euerlastingly report, the deserued fame  
 of that right woorthie and verie noble indeede, Sir *William Wal-*  
*worth*, Knight, once Lord Maior of London, the remembraunce  
 whereof (to his perpetuall prayse, and endlesse confusion of others,  
 who not onely abstaine the putting in vre of such his memorable ver-  
 tue, but which is woorse, doe endeavour by cruell force to tender  
 violence vnto their sacred Prince and Countrey) shall yet flourish  
 for euer. Ill doe you example vnto your selfe, or thinke on  
 the woorthinesse of that good man, who in the time of King

*Parison.**Emphasis.  
Periphrasis.**Anaphora.**Dialogismus.**Epigenesis.**Anastrophe.**Esphonestis.*

*Richard* the seconde, when with a most suddaine and strange kinde of Rebellion the King was troubled, the Realme pestered, and the strongest of the Kinges subiectes greatlie feared: euen at that time when the proude sawtour and Captaine of the rebellious and rascallie multitude, durst hatefullie and most vndutifullie to bearde the King in his owne presence, and each man shunned to impugne the contrarie. This valiant, this good, this right noble and woorthie Citizen, standing by, when the wicked and presumptuous varlet, with so little reuerence approached the King, and remembering the seruices of manie woorthie men, that by an honourable aduenture and hazarde of their liues had to their eternall memorie, before time freed their Countrey with libertie, grieuing that with so high an abuse his soueraigne Lorde beeing yet as it were a childe, should there in his hearing, bee so farre amated, couragiously stept vnto the Rebell, and taking him by the gorge, proude varlet (quoth hee) that darest thus contemptuously demean thy selfe vnto thy King and Soueraigne, foule death betide thee, and shame quicklie consume thee: Whie, answered the villaine in greate disdain, is it thou that greuest at that I haue sayde? Greue, replied the stoute courageous Citizen, yea, euen I, It is that greue at thee, and happilie shoulde thinke my selfe accurst, if thou shouldest escape from mee vntreuenged, wherewith drawing more closelie vnto him, hee pulled him from his horse by maine force, and stabbed him to the heart with his dagger. The destruction of whom, bredde such confusion vnto all the residue of his headstrong armie, and sight whereof kindeled so great a furie in the residue of the Kings companie, (who for that present vpon speciall considerations, was there attended on but meanelie) that the whole rebellious route were by such meanes euer after discomfited vtterlie: wherewith before that instaunt the whole Realme had lyke to haue beene turned topsie turuie. Hee and such as hee laboured not by ambitious pride to arrogate vnto themselues a lawlesse extremitie, but studied of meere loue and entire zeale, how and which way they might performe best seruice to their Prince and Countrey. O more then ordinarie affection, and seruencie of high and statelie woorthinesse, in the regarde whereof, life was not sweete vnto these men, whose living might not redounde to become (for their dearest soyle) to be

bee honoured and famous. What then may I say my G. of that by thee, and thy copartner taken in hande, whether will you be driuen, what shall become of you, how doe ye behaue your selues, who may receiue you, in whose inward conceites (not the pietie and regard of anie of theese) no nor so much as one sparke of their loialtie, coulde so deepe lie bee impressed, as whereby to withdrawe you from these ynnatural broiles. *Asperia.* What haue you found in your deare prince? what in your louing countrie? what in this cite? what to anie one of al your selues in particularitie, that might in such hatefull maner incite you, & by occasion whereof you should thrust your selues into so great an enormitie? Beleeue me, & it shal verilie be auowed, the successe hereof will returne vnto you none other in the ende then the verie reward of infamie. I haue knowne thee, beeing far lesse in yeares then at this instant, to haue bene able to rule thy selfe, and with plaufible moderation to bee indued in all things, couldest thou then beeing a childe *Auxesia.* performe this in thy selfe, and beeing nowe a man art not able to endure it? There be I know about thee, that will perswade that all that thou doest herein is vertue, that herein thou hast great wisdom, much fortitude, and notable moderation, that the action is haughtie, the occasion libertie, and the end glorie. But how greatlie they doe erre in so saying, let this saying of good *Camillus* stand for you and vs indifferently, whose notable speach sprung vp from those his inuiolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth hee) deeme it a thinge euill and reprochfull at anie time to bee founde faultie, in not yeelding ready succors and aid to their country: *Camillus* for his part is & shal be of that resolute determination, that it is & ought to be reputed for euermore a thing detestable and vild, and of all other the most hatefull and replenished with all execrable miserie. How thinketh then your gentle mind, of the action by this time? Is it (suppose you) anie vertue that thereunto preferreth you? *Camillus* iudged that it was not reprochfull, but villanous and detestable, so much as to bee founde failing in ought to his countrie, and may it then bee thought a thinge honest to become a persecutor of your countrie? *Erosma.*

It is not *Fortitude*, but *Temeritie*, that conducteth your enterprises, for *Fortitude* aspireth to far more noble and statelier purposes. The action and determination, you preferre therein is not (as fondlie by *Orisima.*

*Proferomafia.* you is conceaued ) *honour*, but *haughtines*, not *libertie*, but *loofenes*, not *vertue*, but *viciousnes*: why then continue you in this sorte together, vpon so wicked and diuelish a purpose? Why returnest not thou rather to thy self my G.& hauing long before striued to emulate the praise of others by an vntained gentilitie, wipe nowe quickly off this foule blemish from thee, and couering the filthinesse thereof by a most incomparable fidelitie, become once againe like vnto thy self.

*Loue.* At the least wise, if the loue of thy coutrie, fidelitie towards thy prince, the example of Vertue her selfe, and so many her famous and renowned followers (then which no one thing on earth ought more to allure a man) may not herewith conuince thee, let yet the execrable and immortall hate, that all good men beare to the practise of such kind of crueltie, the feare of euer harbouring shame, and erected ignomie, and neuer after hope (thy credite once consumed) againe to recouer thee, let these I say constrain thee. Whilst there is yet but one craze or slender flaw in the touchstone of thy reputation, peece it vp, & new flourish again by a greater excellencie, the square of thy workmanship. A few daies are to bee passed in which there is yet time, fame wounded in life may once bee restored, if death doe preuent thee, thy shame and destruction is for euer shrowded. The next newes I hear from thee, may make thee fortunate, or me for thee alwaies unhappie. My longing would be satisfied of this from which I dehort thee. If onelie herein thou condescende vnto mee, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou maist as I wish, and wouldest as I bid, bee for, and to mee. Farewell if thou doest well.

An Example of a dissuasorie Epistle,  
*wherin one is dissuaded from fruit-  
 les vanities, to more learned & pro-  
 fitable studies.*

*Narratio.*

I Receiued on Saturday last a letter from your Vncle, wherein amongst sundrie other matters I was aduertised, that leauing your former learned studies, whereunto with greate cost and charge of

of your parents, you had bene trained, you haue giuen your selfe whollie to certaine thinges; the regarde whereof albeit in their moderate vses, I cannot discommende, yet in respecte of your former intendmentes, I can tearme them none other then meere follics, and verie fruitles vanities,

It is reported with vs for certaine, that you are become an excellent good dauncer, that you are growne prettilie skilled on instrumentes, whereon you play reasonable, that you spende the time limited for more profite in the Vniuersitie, in making of songes and exquisite fine ditties, that you are verie fitlie seated for wantonnesse, and worthilie behaued in all kind of curious conueyances.

I woulde for mine owne parte nothing at all mislike what herein you haue in some sorte frequented, weighing indeede that as they may bee in sorte entertained, those qualities doe not ill besee me a Gentleman, but are in their kinde verie fit and commendable to anie youthfull reckoning : yet studying them as you doe by them selues, innuring your selfe whollie to their delighe, abandoning what else might best honour and beautifie their woorthinesse, in respect of the sole propertie of them selues and their owne peculiar goodnesse, I say that in such regarde they are vanities, trifles, thinges of no momente, and in each sounde opinion to bee helde offarre lesse value and iudgement.

*concessio*

*Parison.*

*Synonymia.*

The intendment of your going to the Vniuersitie was for learning sake, to become an excellent scholler, not an exquisite dauncer, a Maister of Arte, not an artlesse maister, a good Rhetorician, not a conceited Musitian : your Vncles care, was by vilefying his wealth vnto you, ( the weight whereof by imminent perilles wee see daylie perish before our eies ) to purchase for you the endowment of a farre more greater and assured treasure, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leauing small riches to inherit, you your selfe might gather possessions whereby to enrich you

*Proferonoma sia.*

You then a farre misconceiued, to relinquish the hoped reckoning of that you came for, to applie your selfe to that which fewe doe accompt of, and the wisest woulde neuer sweate for, you shall therefore vppon better aduise endeouour if you doe well, to returne your conceite to a far more better purpose. You shall call to minde that

*Synonymia.**Parison.**Afyndeton.*

all studies whatsoever, by how much the more excellent each one appeared before the other, by so much the more assured are they in their kinde, and aboue all the residue, with far greater estimate to be preferred: if so? then must you graunt me that no one thing vpon earth (then *learning*, then precious and high esteemed *skill*, then aboue all earthly things whatsoever, heauenlie *science*) is of so great and surpassing excellence. To lay out vnto you herein, howe much glorious is her shining hue aboue all others, howe sugred her plantes, howe daintie her fruits, howe delicate her pleasures, howe incomparable her high and stateliereach, how she participateth the skies, the element, the venerable search and knowledge of high and sacred mysteries: I need not, you know it, you haue felt & tasted of it. But to shewe howe much you misprize the force of her vertue, howe ill conceiued, and far wandering, you are from the due esteeme of her glorie, to make loue to her handmaidens, to professe liking to her seruantes, to become sole entertainer of her vassals: hereon resteth the iniurie, this is it I complaine of vnto you.

*congeries.**Parenthesis.**Erotema.**Allegoria.*

And if either the sum and type of honestie placed in the weight of the action, the necessitie, meernes, and worthines, the vtility and benefits seuen hundred fold compensing the trauel, may (as earthly things haue often power to moue one, aboue things of far higher estimation) induce you to her most dearest and precious fruition, search then the fauor of these your louing mistresses, and (seemlie I grant you may find them) but neuer shall they proue either so wealthy or beautifull. What then should let you to returne to this glorious Ladie? Will you because you are an earthlie substance, followe the common reason of euerie earthlie creature? *humum sapere & alta spernere*? or saying that the appetites of the one are much pleasanter for the time, or far lesse tedious then the other, welde your opinion by a peeuishe conceite of ease, to become a creditor to wantonnes?

*Metaphis.*

These imaginations as they are meerelie bad, so are they ten times woorse in the pursuite, then they are sweete in the foremost thought. Peeuishe were it, simplie for you to stande vppon these vanities, things wherein children haue delight, and young weaklinges doe roue at cunninglie: you must suppose and harpe vpon the end that must succcede vnto your trauaile, and finding the reache thereof pursue it with seruencie: Such actions as these doe onelie besee me men, and heerein alone shall you shewe your selfe such as you may

may desire to bee, and your friends doe heartilie wish you to proue. Alexander restlesse in the day tyme, gaped for worldles, but in *Allegoria.* the night season was rocked a sleepe by the *Muses*, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels.

Too much impertinent were it for me to hale you on with arguments, who onelie go about to perswade you with warrantise: Neither thinke I in the ende you will declare your selfe otherwise, then euer I haue expected of you. Much more could I infer, that might great lie induce you to that whereunto your owne willingnesse must in the ende, of necessitie conduce you. Onely, if in the weight hereof my perswasions may something preuaile: I shall not forget in any woorthie part thereof, at all times to commend you. In which reposing my selfe for the present, I ende: this of, &c.

*An other example dissuasorie, wherein the partie is by diuers reasons dissuaded from entring into an action in appearance verie dangerous.*

I Haue (good brother) receiued your letters, dated the eight day of *Exordium.* this instant, which were with as great diligence as celeritie, conueied to my handes, and by the fidelitie of the bearer haue vnderstoode to the vttermost what you willed, and both of that and your letter haue at large considered. It seemeth therein vnto mee, that whether through ignorance of your owne good, or inconsiderate rashnesse of youth, *Propositi.* or voluntarie intrusion of your selfe into your owne harnes, *Aporia.* I knowe not, but the matter and action mentioned and inforced by the whole course of your letter, is altogether to be misliked, and for the extremitie thereof to bee by all reason vterly condemned, as whereunto you ought not to condescende, much lesse to bee seene in publike *Auxis.* to bee a fauourer of, or, which is more, to appeare to bee, the onelie man through whose follie and immoderate rashnesse, the same is solie to be accomplished.

O good God! what blindnes is it that leadeth you? what fence- *Ecphonesis.* lesse furie that bewitcheth you? What matter of euill that pursueth you? By the intollerable force whereof, without anie fore-sight at all, either of the goodnesse or ilnesse of the action, the lawlesse

*Anxesis.* lawlesse prosecution, the matter of your owne reputation, the danger of lawe wherein you are intruded, the difficultie whereby it must be attained, the vn honest sollicitation of your friends, to so great a hazard, the discommoditie that thereon is attendant, and perill euerie way that in the execution cannot be auoyded: you will notwithstanding all this forget your selfe so much, as in the accomplishment of a purpose so farre different from the nature (I will not say of a Gentleman) but of an honest man, go about to put in prooffe what in the ende must of necessitie returne to your owne confusion.

*Procataphsis.* But you will say it is loue, and extreame lyking that compelleth you to so forcible an action, as without the obtaining whereof you are nobodie, you cannot liue. Loue say you? Alas, what loue tearme you this, that is laden with so manie disordered motions, call you this loue? Nay rather call it madnesse, for loue is measured by no extremitie, but in the honest and vertuous encrease thereof, where not by a harebraine furie, but by a discrete and moderate ascension men by degrees doe climbe vnto that, the sweete and pleasant force whereof neuer participateth anie occasion of such vnreasonable badnesse. Why brother, doe you loue her whome you haue sued for, and because by desert you cannot attaine her, will you vndertake thereupon to bereaue her by force? Howe vn honest I pray you is the purpose of so great a wrong? Howe vnfit to bee put forward in the meaner sort of men? How intollerable in a Gentleman? For if in the account of things vn honest, any action whatsoever may appeare to be vile, what then this I pray you may bee deemed more dishonest, more bad, or more vile?

*Auxesis.* And if it be punished extreame by the lawe, the taking away of a mans goods against his will, what may he deserue that bereaue the person of anie one, being also a Gentlewoman, such as to whome all humanitie forbiddeth to proffer wrong, and to the honourable entertainment of whome, is appropriate onely the nobilitie of a Gentleman, nay, in what sort may such a one bee censured in the reputation of all honest men, that in sort so violent, goeth about to rauish her, not onlie offering iniurie therein to her person, but also to her fame, reputation and offspring.

Thinke you that the intendment heereof can returne credite to your lyuing? Thinke you that by deliuerie of such fruites you may

may bee reputed a Gentleman? No beleue mee, it cannot bee, but according to the vnwoorthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstande of it, to accuse, blame, mislike, and vtterlie to condemne you. But what if no manner of suppose at all of dishonestie were left therein, whereby to discourage and withdrawe you from the action, imagining that the purpose thereof were helde meete and honourable, and that to euerie one that could winne his choyce by anie force he might, it were lawfull without discredite or anie censure of law by what meanes soeuer, to compasse the same, do you thinke it a matter sleight and easie for you to performe it? No, no sir, you reckon too wide, you goe beyond the Moone, you are too much deceyued. Know you not the Gentlewoman is worthilie descended, that she hath parents, brethren, vncles, and friendes to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her? You must haue her? and by maine force you will take her? You deale with no children I can tell you, nor weakelings as you account of, but men wise, valiaunt, well reputed, and of sound gouernment: who by so much the more iust and right, the occasion is of their defence, by so much the sooner will they, and are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardie, bolde, and aduenturous (the vse whereof being imployed to good and laudable purposes, were I confesse much more effectually) but herein how euer the case standeth, I see nothing so likelie as an impossibilitie, in so much as if you be delighted to become infamous, and in the memorie of a shamelesse life to hazard your selfe to a shamefull death, then may you enter into it: once this I knowe, that her can you neuer finde so slenderlie accompanied, that with small force you can carie her, but within a moment alwayes, there will not bee wanting a number that shall bicker for her, from whose insight, you are altogether vnable, if her selfe consented thereunto, to conuey her.

But graunting vnto your wilfull imagination, as much in all things as you can desire, suppose you might winne her, conuey her, keepe her, and that the daunger of lawe limited at all no hazarde thereunto, (the contrarie whereof you well knowe, being guerdoned with no worse then losse of life) doe but yet againe returne to your selfe, and call to minde your birth, your familie, your profession, your

*Anthyphora.*

*Concessio.*

*Synonymia.*

*Asyndeton.*

*Erotema.*

*Auxesis.*

*Procataphesi.*

*Prosonomastia.*

*Concessio.*

*Congress.*

*Epanodie.*

maner of liuing: your birth by your parents who were worshipfull, your stocke by the reputation yet helde of the same: your profession, which is Armes: your liuing, a Gentleman. Is it then consonant or agreeing to all or anie of these, to commit any outrage, and that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascall, such a one as neither by nature, education, or custome, knoweth to do otherwise? What would you exercise I pray you on her, if you had her? Once you confesse she doth not loue you, then no question, would she ten times more hate you: Your answer I knowe would bee, either by entreatie to perswade her, or by force to subdue her.

*Dialysis.*

The conclusion is friuolous, if being now her supposed wel-willer, you can by no meanes allure her, imagine you then by prayers to conuince her, after you haue once shewed your selfe so extreame vnto her? And if force be it you pretend, it is repugnant to gentlenes, yet (be it you neglect what therein to be considered) assure your selfe her malice neuerthelesse towards you will neuer be quenched. For that of our selues we cannot freelie accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrarie, for so imminent euerie way are the perils thereof vnto you, as if her friends should abstaine it, yet the lawes will punish it, and if no lawes were at all, yet God would reuenge it.

*Sententia.  
Confusio.*

If then you will hearken or vnderstand what is right, you must bee dissuaded from these intendments, wherein if my selfe should haue become so graceles, as to haue set in foote with you, iustly we might haue both confessed to haue beene drowned in all vn happines togethers.

*Epilogus.*

And nowe good brother, vse I pray you that meanes herein, that with greatest commendation maie besceime you, weigh with your selfe, that such distemperate motions are not to bee followed, conceyue that *Vertue*, whose seruauant you were in your first education, forbiddeth you to bee ledde by such sensuall appetites; thinke that the honour of Armes which you haue professed, extendeth not it selfe to the frayle and weake subduing of a Womans condition, who by reason of her sexe rather chalengeth at your handes a defence, then anie man-like enforcement: besides, much vnwoorthie should it bee vnto your reputation by violence to dishonour her; whose estimate and account by reason of your li-  
king,

liking, you oughte to preferre with all honour. In fine, frame your selfe to doe that vncompelled, which by force you shall bee constrained to wish once to haue perfourmed, so shall you euer doe that bee-seemeth you, and giue me cause, as my deare and louing brother euermore to accompre of you. Our former loue and liking willethe mee euermore to greete you, your sister and mine commendeth her heartilie vnto you. Fare yee well, B. this thirteenth of Nouember, &c.

*Of Epistles Conciliatorie.*

*Chap. 13.*



After these Epistles dehorting and dissuading, followeth now the next title Conciliatorie, whose vse being preferred in acquiring vnto our selues the acquaintance, friendship or familiaritie of men worthe, haue often their directions as well from those of honourable or worshipsfull name or calling, to such as are their inferiours, as otherwise betweene equals, or those that bee accompted familiars: but seldome or neuer is frequented to such as are our betters, for then it loseth the name of Conciliatorie, and because of the humilitie thereof seemeth to be Petitorie. Touching the first degree of these Epistles, it is likelie, that hee who is much our better, will either of his honour, worthippe, or gentlenesse, in plainest tearmes alwaies offer himselfe to his inferiours, whome in such sorte hee desireth to bee knowne vnto, or otherwise willingly would be reputed of. For the others, touching equals or familiars, order therein requireth, that pithily and plainly wee set downe the cause mouing vs to take knowlege of him wee write vnto, and thereupon to moue his acquaintance.

This, albeit without some assentation, it hardlie falleth with some in their writing to bee caried, yet shall our learner by all possible means indeuour to keepe such Decorum herein, that hee glaze not too palpably, least by such means he do incurre a notable suspicion of flatterie.

If in our selues we do conceiue or find some one or mo things, that are vnto such a one pleasing, or whereof wee may conieecture the regarde to returne vnto him commodious, or to confirme towards vs a more spectall liking, that shall we modestlie tender, and deuise without arrogancy in some conuenient sorte to be signified. These are the onely precepts in this kind of writing, to be considered, the effectes whereof are in this sort following by their examples deliuered.

An Epistle Conciliatorie, written  
*from one of good accompt to his  
inferiour.*

**A**fter my verie heartie commendations vnto you. This bearer and my seruauant whome I greatlie credite, hath signified vnto mee manie matters tending to your great commendation, the reporte whereof, I haue often sithence hearde confirmed by others. And for asmuch as touching mine owne condition, I haue alwaies beene a fauourer of artes, and entirelie accounted of the singularitye of anie one according to his worthinesse, I haue so much the more greatlie desired your acquaintance, as one whome willinglie I would doe good vnto. Assuring you, that if at some conuenient time you will take paines to see mee, I will not onelie (as occasion serueth) bee well content to imploy you my selfe, but also in place of further accompt doe the best I may to recommende you. Meane while I woulde gladlie bee insourmed by the returne of this Messenger, at what time I may expect to see you, according to which I will appoin t horses, and send some to accompanie you. And so for this present doe bid you hartilie farewell. From my house of N. this twentieth of April, &c.

*An example Conciliatorie, from one e-  
quall to another.*

**T**He vniuerfall reporte of your excellencie, each where declared, hath mooued mee good M.N. not onelie to admire you for  
the

the same, but among a greate manie others, that regarde and especiallie doe accompte of you, hath induced mee also hereby to praie your acquaintance. I confesse sir, sithence I first heard of you, I grewe euen then verie desirous to see and to know you, but being this other daie in companie with sir T.P. I vnderstood howe much for your singular vertue both of the good Knight and Ladie, you were hartlie commended and entierelie fauoured.

This considerate opinion of theirs, hath in my speedie determination egged mee forward, and caused me to salute you by these letters, the rather for that I haue sundry times bene enformed with what ioisfull and friendlie conceits, you doe entertaine the familiaritie of euerie Gentleman. Little (God knoweth) resteth in mee to pleasure you, the worthines whereof I coulde wish, were as well answerable to your vertue as effectually you might haue power in mee to commaunde it. This one thing can I deliuer of my selfe, that since I had first capacitie to discerne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue still beene of the learned, and a diligent regarder of their excellencies, such as in minde more then wealth wold wish to be reputed happy, & to my vttermoost power gladlie accomplish what might bee deemed most worthie. Such a one if you vouchsafe to like of, I wholie yeelde my selfe vnto you, expecting nothing more then at your conueniente leisure I might finde occasion to see you. Whereunto referring the residue of all my desires, It doe for the present cease to detaine you. London this fourth of Iune, &c.

**T**hese Epistles might be added two seuerall answers: in both of which there is required a special and wel demeaned modesty, in the one of humility to bee according to his better, in the other of curtesie to gratifie his equall, each of them containing, a submissiue executio of that, in either of their faculties and professions simply to be attributed, the diuersities of both of them not impertinent to these our instructions, I haue in sozt following put downe to be considered.

*An Epistle responsorie answering to the first of these Letters.*

**I**T may please your Worshipp, I haue receiued your curteous Letters, and by the same, as also by your messenger haue fullie conceiued of your fauour and louing intendment towards mee, for all which I can but render vnto you my most humble and duetiful thanks. Touching my selfe, I verie gladlie wish that there were anie thing in mee, whercof you might take pleasure, or wherewith I might anie waies bee enabled to doe you seruice: Such as it is I humbly render vnto your commaunde, and doe pray that in as good sorte as I tender it, you will bee pleased to accepte of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to detain mee, who otherwise would bee well contented forthwith to waite vpon you. And were I not thereunto especially enioined by your good fauour, the importunitie of your seruauant might happily in such case haue preuailed with mee. It may therefore stand with your good pleasure to pardon mee, one moneth, which terme beeing expired, I thence forward will remaine at the commaunde of none so much as your Worshipp, to whose good acceptaunce I esteemes doe recommende my selfe in all reuerente duetie. London this of, &c.

*A Letter responsorie answering to the latter Epistle.*

**S**ir, I haue vnderstoode by your gentle and friendlie letters, not onelie howe much I rest beholding to your good opinion, but also to the curteous Knight, and my especiall good Ladie you write of, to each of whome I haue founde my selfe indebted exceedingly. Manie waies might I aduertise you howe much I haue to thanke both them and you, which that my desires may appeare answerable to your wishes I doe leaue, till personallie in as present hast as conuenientlie may bee, I see you. I am not altogether ignoraunt of the good partes which by some (vnto your selfe well knowne) hath beene aduertised heretofore vnto me of you, and for which I do most willinglie embrace you. Assuring you y<sup>e</sup> you haue but preuented me in this one curtesie, which before my going out of town, I was vehementlie

mentlie perswaded to haue tendred vnto you, wherein neuerthelesse I rest satisfied, in that by one so well accomplished as your selfe, I haue heerein beene so farre forth conuincd. My busines with his L. resteth I hope vpon a present dispatch, and therefore doe I reckon (by Gods grace) within these verie few dayes to visite you. Meane while, confessing howe much I stande charged vnto your selfe for this sole courtesie, I doe pray that vnto the good Knight, and his La. you will report my right humble durie: And euen so doe commit you to the Almightie. This of, &c.

*Of Epistles Reconciliatorie.*

*Chap. 14.*



**N**OWE after these Responsorie Letters, each answering vnto the others tendered courtesies, I thinke it meet to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to those from whom wee acknowledge in some sort or other to haue beene disseuered, contrarie to the bande of friendshippe or dutie that therein might be required, whether by our owne or fault, or by whose or what defect, as by the circumstance of the action shall be tendered. In the framing of these Epistles wee shall recorde with our selues, in what league, amitie or dutie, wee haue before time beene charged or bounde to him to whome wee studie to be reconciled, thereupon shall wee according to the distinct obseruation at that instant held of the same, studie eyther to qualifie, aduocate, or viterlie to extinguish the cause of falling of the disseuerance, or breach. Then shall we desire for the considerations thereunto inducing vs, to be retained againe in his wonted fauour or friendlie acceptance. And these as in the examples following may accordingly be suted.

*An example reconciliatorie from one friend to another.*

**T**He regarde of our auncient amitie and long contiqued acquaintance, *Exordium.*  
 I haunce, wherein so fimele and manie yeares wee haue beene  
 knit:

*Parenthesis.**Epitheton.**Epilogus.*

knit togethers, will not permit (my good D.) that wee for one slender grudge, (rather by the malice and despite of others enuying our olde friendship, then by anie occasion of our selues, in ill time suggested betweene vs) shoulde in this sort bee disseuered. True it is, that before this time the like breach, or anie thing neare vnto the same was neuer scene betweene vs, but what (mischicfe) shall I nowe tearme it, or imagine to bee the occasion, that in so vnlooked time, and vpon so v unexpected occasion, hath in this vilde sort, giuen meane to vntie vs, betweene whome so great a league of loue, so long confirmed and approoued liking, so manie protestations and vowes haue ere this passed, as that by the force thereof it might well haue seemed wee should neuer haue fallen to this variance. But what cannot enuie doe? What is it that cruell, detestable and inneterate malice cannot performe? Credite mee, my D. for my part I am sorie that euer follie so much maitred vs, as to hearken in any sort to the stirrers vp of such bitternesse. And as my selfe was the first that by admittance and allowaunce of those rumours gaue the forme of onset, by meanes whereof grewe this discontenting and vnkinde department betweene vs: so will I bee the first that shall endeouour to renewe againe our friendship by a more iust reconcilment, to the intent the fruites of our vnfaigned liking becoming by such meanes the more forcible, may render vnto all the worlde a sufficient testimonie, how hard and difficult a thing it is to part those whome (but onelie death it selfe) hath power to disseuer. Bee onelie contented my D. once againe, to reestablish that which being a little vntwisted, could neuer wholie be broken. Thy knowne good will, and heartie zeale vnto mee, assureth mee not to distrust the same at thy handes, which thou shalt euer finde to be graffed within me. This euening by Gods grace I meane at our lodging to see thee, whither, and to thy selfe I doe most heartilie commend me.

**T**his Reconciliatorie being different from that other Conciliatorie Epistle, by reason of the argument thereof tending to renewe that, which formerlie might by the other before be intreated for, carrieth the effects thereof as well as it dooth be, twene equals: so from an inferiour person to one who in reputation

tation is somewhat more then his better. Upon presumption of whose fauor, or by negligence of his own dealing, hauing thrown himselfe into some disgrace with such a partie, he may by meanes herein offered, reconcile himselfe in any sort he list of humility. To the furtherance thereof, this example following may bee considered.

*An Epistle Reconciliatorie, from an inferiour person,  
to one that is his better.*

**P**Leaseth my honourable good L. It was giuen me to vnderstand about two daies passed by M. R. that your L. should very hardly conceiue of me, in that vpon some vrgent occasion, I delaied to yeeld that testimonie vnto his cause, which in equitie and reason I ought to doe: and the rather, for that by your earnest entreatie and request, I was eftsoones thereunto required. The griefe was not small I sustained thereby, in that hauing receiued many and sundrie benefits by your honourable fauour, whereby diuers waies I remaine in dutie and honestie charged during my life vnto your L. I should stand on so great a hazard, as the aduenture or losse of your good opinion, onely for a matter sinisterly suggested vnto you against mee, without anie maintainable reason. Your L. dooth I hope remember, in my last speeches had with you about the very same matter (albeit before that time, I stood on some tearmes, doubting the malicious dealinges of the aduerse parties agaynst mee, in reuengment of my plaine and honest testimonie to bee there giuen) yet at the last I concluded, to gather together all the Notes ministring furtheraunce to the cause, and thereuppon to deliuer my true and certaine knowledge according as had beene required. Nowe, what care I haue since vsed in the matter, and vpon intelligence had with M. R. howe vehementlie in satisfaction of what might anie wayes content your L. and bee furthering to his right, I haue proceeded therein, I had rather himselfe shoulde deliuer, then I to become a reporter vnto you. Insomuch as I well knowe (howeuer any others haue misinformed your L.) himselfe as a Gentleman, will vpon his woorde assure the truth and certaintie. I did I must confesse at the first vse some delays in immediate

Narratio.

Propositio.

Dichologia.

*Aniwers.*

dispatch of the thing, but how and in what manner, and to what end and purpose, let him also relate. Your L. I hope, will therefore bee pleased to do mee that right, as not to be euill perswaded towardes mee, in a case wherein I haue vpon your honourable assurance and commaund, entred so farre forth, as thereby I stande assured to haue purchased vnto my selfe matter ynough of hatred, and by those whome (hauing refused to entertaine as my friendes) I haue inabled sufficiently thereby, to become my heauie and bitter enemies. The hatred of whome cannot vnto mee anie wayes become so iniurious as the ill conceyte of your L. should redound to bee of all others most grievous. For mine owne parte (so much doe I stande on the reuerent regarde and account I beare vnto your L.) as were it not, I rest perswaded that vpon the equall deliuerance conceiued of my willing minde vnto your seruice, you would againe bee reconciled in fauourable and good opinion towards me, I should so farre forth bee discontented in my selfe, as neuer could I bee at attonement with mine actions, wherein by the least sparke of negligence whatsoeuer, I might thinke to haue ouerslipped anie thing that shoulde become displeasing, or otherwise offensive vnto your honourable liking. Your L. wonted fauour and bountie giueth mee great expectation of the contrarie, and mine innocencie and true report of maister R. doth also in some sort assure me. Whereupon remaining as he that alwaies thinketh his life no better spent, then for and in your L. utmost seruice, I humbly surcease, this day of, &c.

*Petitorie.**Of Epistles Petitorie. Chap. 15.*

The manner of these Epistles might in another purpose then herein exprested, bee also applyed, as being Reconciliatorie, in the behalfe of some other to bee witten, as occasion may bee offered, but forasmuch as they in that sort being handled, doe for the most part, fall into the Swasorie, Diswasorie, Defensorie, or Excusatorie kinde, I deeme it besides necessitie, to write anie further examples thereof, for that when anie such shall be brought in question, the substance and conueyance of the state  
and

and cause, may readily thereunto be drawne out of the places before sorted vnto each of those kinds, as in the discourse formerly set forth are at large remembred. In manifestation whereof, let it be considered, that if by an epistle of this title I shoulde endeavour to reconcile a man to his wife, or a woman to her husband, a seruant to his maister, or a maister to his seruant: the father to the Child, the friends to a friende, the neighbour to neighbour, or kinsman to kindred. Needes must I for the compassing thereof shewe some reasons holwe and which way to induce these, and therefore must I of necessitie run into diuers perswasions, defences or excuses, in the qualities whereof (by what soeuer action I goe about to transpose them) the effectes yet must needes be concluded. Sufficeth therefore that for these Epistles I haue deliuered sufficiently, and herewith will wee wade vnto the nexte, which in order hereunto are Petitorie. And in asmuch as these Epistles are so named, for the earnest petition or requests in euerie of them contained, and that the variety of thinges are such to be demanded, and mens conditions so diuers, at whose handes or from whom the same are to be retrieved: It therefore falleth out by consequence that according thereunto the maner of the Epistle must needs also be diuers and variable. For some things there are which fauorably and with great indifferencie, are of tentimes to be graunted, required or obtained, as counsell, aid, patronage, good speeches, natural care and regard, & such other like. Some also and such semblable persons, as for which, or to whom, to aske or sue a certain kind of shame, is in a maier tied, viz. in craning, borrowing, importuning, charging, or to behement troubling. The stile, order, and deliuey therefore appertaining to either of these must needly be different. Touching then the generalitie of both, to either of them it is requisite that in the Exordium, an indeavour be vsed whereby to adhibit vnto vs the good will, fauour, or good liking of him to whome wee write. Nexte that therein wee proceede according to our acquaintance with the partie, his estate, credite, or supporte whereby to pleasure vs. Thirdlie, that the cause we take vpon vs to preferre, be iust, lawfull, and honest. Fourthly, that it be in his ability, or power, counsel, aid, or protection, to prefer or relieue vs. Fifthly, the order or incanes whereby the same may be wrought and accomplished. Sixtly, our graci-

tude and remuneration, worthily tied to the thankfull acknowledgement or requitall of the same. In the first sorte of these, the cause standing fauourable or indifferent, we may the more boldly indeuour to produce or lay forth the aptnes or becoming thereof. In the second, greater modestie, and a more shamefast deliuerance is to be retained, the preferring thereof woulde be best by insinuation, the better by couert meanes to wade into the depth of our petition. In this place a more then ordinarie bashfulness woulde bee admitted, which giueth no small furtherance to euerie demand, as audacious and wainscot impudencie on the other side returneth the greatest impediment in anie thing to be obtained. For no man willingly woulde do benefit to such a one who in manner goeth about as of duety and not of curtesie to exact the same, and rather as a commander then crauer, woulde impudently thrust himselfe to the obtaining thereof. And because the whole course hereof obserued by way of euerie Petition, is by inference of many circumstances to be altogether determined, the order as I haue related vnto you before, must be conueyed by places Swarorie, resting very often in confirmation of the honestie, godnes, lawfulness, and needfulness of our petition. And if the Exordium be happily framed of his person to whom we direct our letters, it shall not be amisse that therein briefly wee capitulate some parte of his vertues, curtesies, humanity, bounty, readines to comfort, pleasure, or doe reliefe vnto any, whereby we may privately draw his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him, we shall gladly acknowledge the same, and declare that being already indebted, we study more thereby to yoke our selues vnto him. If of our owne persons, then shall we lay open, with what great expectation and regard we do in our conceits entertaine the desertes and worthinesse of such a one, modestly preferring what in fauor of him, and common and equall loue or regard hath passed between vs. If of the interchangeable loue, liking and curtesie, whilome resting between our predecessors or auncitors, then the weight and force thereof we shall put forwards accordingly. If of the person of our aduersarie against whom we demand any assistance, fauor, protection, or remedy, we may infer (if any such be) the common mislike of both of vs to wardes him, and how ill he hath deserved at eithers handes  
and

and thereupon require aid against him. If of the thing or matter it selfe, the same be to be caried, we shall shew the value, godlines, goodnes, or common benefit of the same, that the matter is vnto him easie, to vs of great importance, and if without arrogancie it may be done, we may inforce some occasions of benefit or other contentment thenceforth to happen vnto him. And if any discommoditie do happily seem to appeare in laying open the same (the liklihood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall we either study to extinguish or other wise, as much as we may, to qualifie or anside: By such kind of meanes, be howeth we prepare our selues to the deliery of our peittion, which being in as apt and plaine tearms as may be laid open, we shal by such inforcements (as in mouing affections hereunto, may be deemed pertinent) with greater facilitie procure the same to be effected.

*An example of an epistle Petitorie written on the behalfe of another.*

**T**He studie and great desire where with (sir) I see you bent continually to the vniuersall aid and benefit of al men, and for which Exordium.  
to your great praise you haue generally well deserued, and deservedly are euerie where reputed, hath moued me in the behalfe of this poore man to become a petitioner vnto you. About two moneths since, hee had dealings with a neighbour of yours, touching a farme Narratio.  
which he was for tearme of yeares to take at his hands, and notwithstanding a promise and graunt thereof to this bearer made (in consideration whereof he paid him then in hand a good parte of his money) (the iniurious cormorant glutting him selfe with extorting from the pouertie of this and manie others, hath since that, not onelie Allegoria.  
passed a demise thereof in writing to another, but goeth about to defraud the poore man of his money, the sum whereof is the whole patrimonie, riches, and stocke of himselfe, his poore wife and familie. And for so much as without the countenance of some one fauouring the poore mans right, hee is like to bee ouerborne with the weight of the other, and so consequently to bee vndone: I haue thought good to make thus bolde to pray your lawful fauour in his furtherance, that by your authoritie and meanes, some honest satisfaction or ende may

Epilogus.

be therein to his behoofe had. You shall doe an act verie charitable, in dealing for such a one, for the procuring of whose right, his heartie praiers for your safety shall witnes wel the comfort you shall do him therein. I am perswaded your speech and aid may herein preuaile verie much, as a thing which with great facilitie you may cause to bee dispatched. And for my self, as I shal at no time rest vnmindful of my request tendred vnto you herein, so shall I not faile in what I may to the vttermoſt of my power to satisfie you, by whatſoeuer poſſible requitall. And euen ſo with my heartie commendations, I doe bid you farewel. R. this twelfth of Aprill.

*An example petitorie in the nature  
of Reconciliatorie, from a sonne  
to his displeased  
father.*

Metaphora,  
Exordium.

Epitheton.

Epitheton.

Periphrasis.

**I**F floods of teares scaled with harde and bitter sighes, if continuall sorrow and neuer ceasing care, if consuming griefes not of a diseased bodie, but of a pestred mind, might haue rendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my incessaunt and continuall cries: the intollerable woes wherein I liued, seclused from the right and name of a sonne, and barred quite from the sweete and gentle tearme of a louing and kinde father, hadde ere this time giuen meane of recouerie, to my daunted and dismayed spirites, and kindled in mee some wan hope, one day to haue founde an houre so happie, wherein by a right conceite conceiued of my vnkindlie pleasures, or conuincd by the importunity of those who haue pittied my euils, your naturall care might in some sorte or other haue bin renewed, to the redresse of all my fore wearied and heauie groning mischiefs. But infortunate as I am, that for all the humble suit so manie times presented in these and such like blubbered lines, so hardened is the mind of him: I write vnto, that whilome hauing bin a deare and louing parent, I may not heerein dare to tender, or so much as once put forwarde vnto him, the appellation of a gracious and pittifull father. If it haue so pleased vnto your grauitie, in such seuerer manner still to deale with me, and that the hatefull shewe of my ill desertes, is yet become of so loathed and detestable recordation, in this verie season vnto you: then  
as

as (before time) eftsomes doe confesse my letters vntimelic to haue approached vnto you: but if the long detained grace, by whose heaue want (your sonne might I say?) nay, the forlorne and despised issue of *Metanoia.* your aged yeares (for so I am now forced to say) is perforce driuen almost into a desperate conceite and mislike of his liuing, may by the least sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then groueling vppon the lowest ground, and humbling my highest imaginations to the deepest *Antithesis.* bottome, wherein your implacable displeasures haue hitherto beene couered, as meekely and with as penitent speeches, as anie griued and passionate minde can vter: I do beseech you sir, that at the last you will receyue (not into your accustomed fauour) but to your common and ordinarie lyking, the most disgraced of all your children, and pardoning the disobedience wherein hee dared once so far forth to prouoke agaynst him, the weight of your knowne anger, vouchsafe hee may nowe againe bee of your familie, though not partaking with your children.

This sole benefite and last request if my burthened soule may obtaine at your handes; happilie I may then liue as comforted by the hope of that whereunto a buzie and carefull endeouour may once peraduenture enable me, otherwise dying in the ouerflowing of my desperate and continued griefes, I pray at Gods handes I may obtaine that by mercie, which cruell destinie in my life time could neuer win vnto me, by all possible intreatie. My submissiue dutie answerable to *Epilogus.* the regarded place of your fatherlie authoritie compelleth mee to attend with all humbleness the resolution of your clemencie. In the hope whereof, resting my decayed and ouerweariéd imagination, I liue till the receyt of your knowne lyking do ascertain, in what sort may please you to repute me.

**T**he stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submissiue & lowest tearmes it beareth, as also for the vrgent petition therein contained, I haue rather chosen to place among the Petitorie. The part of honest herein deliuered, is passed in wordes meekest & of great obedience, wherein he studieth by all possibilitie to

to mitigate towards himselfe, the too much severitie of his father. The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a mind more then ordinarily grieved. The Possibilitie resteth in the father, which commonlie by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigation or satisfaction of the iust dislike of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sozt as you see performed. And for because within any one title, there is no one thing affording matter more plentifull, or with vse more commonlie frequented, then is this petitorie kinde, (in so much as whatsoeuer containeth any speciall request, is hereunder included) I will sozt you downe so many examples of all sorts, as that there shall not faile herein therewith sufficientlie to instruct whatsoeuer in the like occasion is or ought to be required.

*An Epistle Petitorie, wherein is craved trauell and counsell  
to be assistant vpon vrgent occasion.*

*Exordium.*

**A**S one greatlie emboldned by the forwardnesse of your woonted courtesie and liking euer bent towards me, I haue dared (Sir) once againe vpon presumption of the like, hereby to intreate you, wherein you may see in what degree of affection I do intertaine you, in that not contented, I haue already so manie and so often times vsed you, I doe by such meanes endeouour solie to make my selfe wholly and to none other so much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in my suite bene preuented by my aduersarie, whereby it is like, my cause standing vpon so great a hazard, it will goe verie hard with mee. Nowe if your woonted counsell, and friendly assistance bee not speedilie ayding, both the hope of benefit, charge and expense thereof will be lost vtterly? In regard whereof, these may bee in as earnest maner as is possible to intreate you; that vpon the attendance of my man, I may (as woontedlie) vse you. Your counsell ioyned with a little trauell may greatlie profite me, and now more then at any time else, exceedinglie pleasure mee. Wherein if it may please you to yoke mee farther

*Narratio.*

*Petitio.*

*Possibilitie.*

further vnto you by the waight of your courtesie : I shall not onelie endeouour by all possibilitie to requite it, but also your selfe shall not faile at anye time to finde such a one of mee , as of whose trauaile, industrie, or what other abilitie to pleasure you , you may account of assuredlie. I haue by certaine other Letters mooued my L to haue fauourable consideration touching mee, which as I am informed, his L. hath receyued. What els to bee performed heerein, my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, preest alwayes to the vttermoſt to requite you, I doe heartilie bid you farewell, D. of this, &c.

*An other of the same.*

**S**IR, I am so bolde in my great necessitie, vnder assurance of your forwardnes to do me good, to entreate your especiall ayde and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuce, I am of opinion that none then your selfe can fitte the occasion better. And trulie such is the force of imprisonment, as contrarie to that you haue woontedly knowne in me, mine vnderstanding is quite decaied, and forworne with my libertie; and where the spirits are so distuned, it must needs follow, the memorie can sounde nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this onelie action for euer beholding vnto you, wherein if I may so farre soorth presume of your fidelitie, assure your selfe, that if euer God giue mee libertie, A. C. to none so much as to you shall be yoked in courtesie. Good M. D. the matter hereof requirerh some haste, wherunto I most heartilie entreate you. Fare ye well, this of, &c.

*A Letter responsorie to the same.*

**G**OOD M. C. needelesse were it you should entreate mee in that, wherein you haue founde mee alwayes most willing, and such whome with small perswasions you may induce to a  
O farre

farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish, what in the best sort I can conceiue to bee vnto your occasions furthering. Hard will it bee for mee to accomplish that, wherein your selfe seeme so vnperfect, for that the dullest conceyte forged from the most distempered of your imaginations, cannot but sounde farre better tunes then the ripest of my inuention is anie wayes able to deliuer. Neuerthelesse, such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speed, thinking it better by deliuerie of a grosse deuise to satisfie the demaunde of a friend, then by concealing the simplicitie thereof to bee censured as vncourteous. In conclusion, it is (sir) lawfull for you to vse mee to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should imploy mee, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly find me, viz. yours, &c.

**H**ere must I note vnto you the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and after wards the parts folowing, the like whereof you may perchance finde hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessitie that such should bee tied to rule, who bring of sufficient knowledge and capacitie are able to discerne what is meetest, and accordinglie to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most convenient and readie. And as in this one Letter, so may the learner light vpon many others being different also from the obseruation herein deliuered, sometimes abruptly entring into the matter without any limitation at all, one other example whereof shall bee next hereunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, wherunto by imitation the vnskillfull may not rashlie enter, without good aduiseiment of what in the performance is meete to be considered, The method of which is in this sort pursued.

*An example Petitorie concluding a brieft request and curteous remembrance of a thing before time promised.*

**N**Owe is the time (wherein if your pleasure bee) you may per-  
fourme what erst you haue promised. I therefore desire you  
as heartlie as I may, that your intent, being to doe me good,  
you will nowe execute the same. And albeit I doubte not  
of your willingnesse herein, whose curtesie hath not beene straunge  
towards mee; yet rather enforced by mine owne necessitie and con-  
tinuall remembrance of my vnprovided estate then by anie other  
misgeuing, I prepare these lines, sollicitours of your expected pro-  
mise, which bearing in their fronte a token of oportunitie, would  
praie you not to let slippe occasion, but with as much speede as wil-  
lingnesse to accomplish the same. Remembring howe manie waies  
I am beholding vnto you, I remaine in accompt of your curtesies, ra-  
ther studious to thinke on them, then anie waies able to requite them,  
&c.

*Another example of the like effect.*

**E**VEN as a bold begger, the more he is relieued, the more he still  
presseth forward vpon the bounty of those, whom he supposeth  
to fauor him: so fareth it with mee, who hauing estfoons enioied  
your trauel to my no small benefit, am neuertheles so shameles  
as stil to importune you in the same. I haue, sir, I cōfesse, by your good  
means receiued fundrie fauors at the hands of my Lord, which I can-  
not, nor euer shall be able to requite vnto you, the matter of my suite  
notwithstanding hetherto depending before his honour, I neither  
can nor may so farre forth withdrawe my selfe, but I must needes  
nowe and then solicite you, as the Gentleman by whose onelie cur-  
tesie and perseuerance in wonted care and good affection towards  
mee I doe liue, and so liuing, continue my daies and yeares with such  
assured respecte, as hee that hath sworne and vowed in himselfe ne-  
uer to forget you. It doeth sir, so much stande 'mee vpon the procu-  
ring of his L. letter in my behalfe, for the indifferente triall and hea-  
ring of my cause, as without ( in speciall and earnest speeches the

*Exordium,*  
by comparison

*Infirmatio*

*Peroratio.*

same be directed for mee to the Iustices and Commissioners) I am in greate despaire howe the case will goe with mee. It is you therefore that must helpe mee herein, and by your onelie meanes I must bee warranted in this action, the intendment whereof furthering so much vnto right and cause of equitie as it doeth, I hope his L. vpon your motion will the easilier condescende vnto. This is that I require at your handes, and to the speedie dispatch whereof I may not cease to importune you. Whereon concluding for the present, I doe heartilie bid you farewell, &c.

*Of Epistles Commendatorie.**Chap. 16.*

Which more might bee handled in this kinde, the method whereof is one of the most ordinarie of any sortes of Letters that are indited, for that the greatest number of directions are commonlie concluded in this matter, the requests whereof doe either especially concerne the writer, or are otherwise to be respected in the behalfe of some other. The occasion of which hath earied herein the plentie of so many examples, that by manifesting the diuersities of their orders and vses, the learner might not wante therein to bee directed, and choise of varietie therewith to be delighted. Now, besides these hereby already deliuered, there are letters also y<sup>e</sup> might be sated vnder this forme, which from Noble men or others, are many times written in fauor of sundrie persons, containing requests in their behalfe to be performed, which not withstanding the difference of estates in that the same doe for the most part passe vnto their inferiours, yet seemeth the nature thereof to be petitorie, but in a different order of these to be altogether pursued. Insomuch as neither agreeth it, to vse like circumstances of humilltie and entrearie, nor of pleasures or curtesie, as in the other are required: but rather a necessarie supposall and assurance of their demandes to be hearkened vnto, in respect that of their honours, reputations, or credites, it is intended they will require nothing, but that with reasonable toleration may be liked of. But the vse of such kinde of

direct.

directions in choise of both, I rather hold pertinent to the title Cōmendatorie, for that whatsoeuer is therein written, in fauour eyther of the person or of the cause, may in respect of the honour or reputation of those from whome they come, bee better deemed in sorte of a curious recommendation, then other wise by or vnder anie title of humilitie or submission: for these causes I haue thought meete to adioine immediateli hereunto, the same Epistles Commendatorie, breing so nearelie combined with those of Petitorie as they are. The vse whereof are not neuerthelesse so farre forth caried, but that from an inferiour to his superiour, in some causes and vpon sundrie accidentes, the same are deriued. The places appertaining vnto these kindes of Epistles be as in the Petitorie are already declared, chiefly when the same, intendeth for a cause or person preferred to be fauoured. In which, when it concerneth the person, we must be ware that in the credible deliuerie of whatsoeuer tending to his praise or preferment, we doe it either by warrant of our owne knowledge, or by such certaine report of others, whose opinion we deeme will not bee mislead. And if neither of these doe fall out to be knowne or beleued, then shal we shew what information wee haue besides our owne opinion, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, wherein standeth in highest regarde the state, countenance, or authoritie of him, from whome the letter is framed, who accordingly thereunto may desire that the rather at his request, or vpon his sute, or for his sake, or in regarde of his liking, the person may bee accompted of, or the action furthered. Besides, it may bee added to the increase of a more speedie performance, the loue, (if anie be, or the occasion thereunto sortinge) we owe to him we commend, or in whose fauour we write, either so lie for himselfe, or conueyed from his friendes, his parentes, the consideration of his charge of wife, children or seruantes, the wrong offered, benefite to be attained, or whatsoeuer other matter to bee deemed requisite or conuenient. Nowe from whence or out of what indignations, the matter of such commendation is to bee drawne, you haue in the generall chapters of this booke already at large. The circumstances of which, and whatsoeuer else

hereby forewarned, shall in the ensuing examples bee more at large deliuered

### An example commendatorie, wherein

*is recommended to a noble man from his inferior, the conditions and behaiours of a person.*

*Narratio;*

*Comendation of the party*

*Petition.*

*Peroratio;*

**I**T may please your Lordship, This Gentleman the bearer hereof, with whome a long time I haue beene acquainted, and of his qualities and good behaiour haue had sounde and large experiment, hauing beene a good time a sutor vnto mee, to moue his preferment vnto your Lordships seruice: I haue nowe at the last condescended vnto, aswell for that I know your Lordship to be now presentlie dis-furnished of such a one, as also that there shall hardlie be preferred vpon a sudden any one so meete as himselfe to supplie that place, And thus much by your pardō and allowance dare I assure vnto you, y if it may please you in credit of my simple knowledge and opinio to im-ploy him, you shal find that besides he is by parētage descended from such, as of whome I knowe your Lordship will verie well accompt of, hee is also learned, discreete, sober, wise, and moderate in all his actions, of great secrecie and most assured trust, gouerned in all compa-nies accordinglie: finallie, a man so meete, and to this present turne so apt and necessarie, as I cannot easilie imagine howe you may be ser-ued better. Pleaseth your L. the rather for the great good, which I beare him, and humble ductie I owe vnto you, to accepte, implore, and ac-compt of him, I nothing doubt but your L. hauing by such means gi-uen credit to my choice, shall finde him such, as for whose good ser-vice, you shall haue further occasion to thinke well of mee for him. Whereof nothing doubting, I doe refer both him and my selfe in all humblenesse to your best and most fauorable opinion, from my house in B. this of, &c.

### *A Letter responsorie to the same.*

**A**fter my verie heartie commendations vnto you. Sithence the receipt of your last letters and recommendations of P. B. into

into my seruice, I haue had small occasion either to write or send vnto you till this present. And for so much as vpon your certaine notice deliuered vnto mee in fauour of his preferment, I helde my selfe so well assured in all thinges of his behauiour, as I doubted not thereupon to receiue him in place of greatest fidelitie, I haue thought good heereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, assuring you that for manie vnexpected qualities, which I haue proued to be in him, I doe wonderfullie well like of him, and that with so good affection, as I intende not to omit anie thing that may tend to his aduauncement. In beholding him oftentimes mee thinkes hee manie wayes do both resemble his father, who in founte troth, I doe suppose, might haue beene intertained with the best for his well deseruing. This bearer shall enforme you of some especiall causes, concerning my affayres in the Countrey, whom I doe pray you to conserue with, and to affoord your trauell for his present dispatch, which I will not faile heartily to requite vnto you. For your care had of my wants, and diligent supply of such a one I do many times thanke you, and haue promised in my selfe for the same to become a debter vnto you. And euen so I do bid you hartlie fare wel. From the Court this of, &c.

*An other Epistle Commendatorie of the sort*

*before deliuered.*

**M**Y verie good L. I am enformed by this Gentle the bearer thereof, that by meanes of one of your Chapleins, a motion hath beene made of his preferment vnto your L. seruice: and for so much as those his good friends are not now in towne, who in respect of their account with your L. might stande him in verie good steade: vnderstanding his well-willing minde, and greate desire thereunto (for that I wish verie well vnto his aduauncement) I haue taken vpon me heereby to entreate (albeie I may not presume so farre, as to preferre a man vnto your L.) that it may yet please you vpon my speeces to haue the better liking of him. Assuring you that both by the credite of my L. F. who vpon verie good conceyte towardes him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my selfe

selfe haue had of him, and others besides, whom your L. hath in speciall and choise regarde, he is one so sufficient, and euerie way so well furnished to doe seruice to anie honourable personage, as by tryall and proufe made of whose good parts and behauiour, your L. shall not receiue occasion of ill conceit, to whome soeuer haue vnderaken to preferre him vnto you. And if it shall notwithstanding seeme farther conuenient vnto your L. to make stay of his acceptaunce, for some priuate causes hitherto vnsatisfied, I shall yet in his behalfe neuer the lesse become thus farre a suter vnto you, that this my recommendation may with your L. good fauour become a speedier meane the better (when it shall happen) to moue your L. good liking towards him. For which I shall thinke my selfe, as in manie other occasions besides, vnto your honourable opinion most deeply beholden. In acknowledgement of which, and respect of my humble and dutifull regarde to the same, I doe nowe and euermore remaine your L. &c.

**T**hese two examples Commendatorie, are concluded to one effect, the for most whereof with little alteration, may become a president for anie recommendation, whether it bee to fauour, friendship, choyce, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be anie other particular occasion in the person, besides these, inducing matter of good liking the same in place and stead of other, or together with the other may be then alledged, and the course herein deliuered at all times indifferently to be obserued. And as these are from inferiour persons directed vnto their superiours: so will we sort out some others, that from Noblemen in like sort haue bene passed to their inferiours. Examples thereof are in like manner hereunto annexed.

*An Example Commendatorie, from a Noble man to his inferiour, wherein one is recommended to an office.*

**A**fter my verie heattie Commendations vnto you, where I am giuen to vnderstande, that you are in election, and it is also verie likelie you shall bee pricked by her Maiestie, high Sheriffe

riffe for this yeare, of the Countyes of Suffex and Surrey . This Gent. the bearer hereof, beeing one whom for manie respectes, I doo greatly fauour, and for his learning, skill, and honest vsage, haue long time vsed and reputed of, I haue thought good by these (if it so happen you shall this yeare bee named thereunto) to recommend to your good allowance to bee receyued as your vnder-sheriffe for that time, putting vnto you such good and reasonable securitie as appertaineth, for discharge of the sayde office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will nowe before hand make certaine acceptance of his skill, by refusall of whatsoeuer other that may bee recommended vnto you for the exercise of the same office, assuring you, for that I haue well knowne and proued to be in him, you shall be so well furnished, as you would wish. And besides, in that you shall gratifie me herein, I will not faile in anie sort I may to requite you. And euen so I bid you heartily farewell.

**H**erein is the honour and nobilitie of the personage great, lie to bee respected. who by so much the more his estate, countenance, or authoritie requireth it, by so much the lesse may it be considered, that in the inditing of these letters hee should with ouer large entreatie bee charged, but rather with fewer speeches, and lesse circumstances to demaunde what hee purposeth. The conformitie whereof may hee gathered out of the examples ensuing, according whereunto, hee in whose fauour such kinde of Letters are to bee directed, (especiallie if the inuention beeing of his owne procurement bee brought to bee signed) ought to take heede that the regard of his honour and calling, in whose name the Letter passeth bee not by too great humilitie of tearmes in any sort misprised.

*An Epistle commendatorie, from a noble man, in preferment of his seruant.*

**A**fter my verie heartie commendations vnto you. This bearer hauing of long time serued mee faithfullie, and beeing nowe

desirous to trauaile, I haue thought good heartilie to recommend vnto you. And forasmuch as by reason of your office of Lord Governour of V. it is likelic there are manie places of good preferment remayning in your gift, vppon your followers to bee bestowed, I doe most heartilie pray you, that you will not onelie for my sake bee contented to receyue him into your seruice, but that also in fauour thereof, you will in anie place of preferment about you, doe him that benefite and furtherance, as to one whom you wish throughlie well vnto, you woulde performe. Herein if my request may preuaile with you, I shall not onelie bee readie to thanke you, but in whatsoeuer cause you haue to vse mee, bee as willing to requite you. And so I doe bid you right heartily fare well. At the Court this day, &c.

An other example, wherein is recommended the cause and speedie furtherance of Iustice.



After my heartie Commendations vnto your Lordship: where I haue beene informed by this bearer, beeing a poore Tenaunt of mine, of a certaine cause of his depending before you in her Maiesties Bench, and that after manie thwartings and euill practises of his aduersarie, the matter is nowe driven to an issue, and tryall, from the benefite whereof by corruption of some kinde of persons, hee hath these three tearmes passed beene alreadye delayned, to his great hinderance, and almost viter vndooing. I haue thought good vppon his humble suite to moue your L. in his behalfe, and to pray you that at my instance you will at some conuenient leysure examine the state of his matter, and being informed thereof at large, doe him that speedie fauour in iustice and right, as hee may not anie longer time therein bee deferred, but that notwithstanding anie cauilt or obiection thereunto hindring, hee may before this tearme passed in anie wise haue a tryall. In accomplishment whereof, besides that you shall greatlie satisfie mee in respect of the poore mans

mans right, whereunto I wish great regard to be giuen, you shal also performe a deed so charitable, as whereby you shal perpetually bind him, his poore wife, and children continually to pray for you. And albeit I nothing doubt herein your great willingnes and voluntarie disposition to Iustice, yet that by reason of my request, the matter with more diligence may be harkened vnto, I esteemes pray, and therewithall hartilie doe bid your L. farewell, this of, &c.

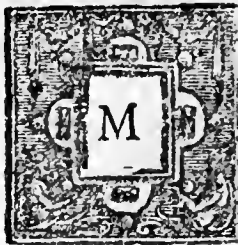
**T** All these examples Commendatorie, belongeth thre respect, all sortes of Letters Responserie, in which is either flatly denied, absolutely allowed, or doubtfully accepted of, that by force of those Epistles are seuerally commended. Of either of these sutes I haue thought good to set downe some directions, the manner, sitie thereof, at the choice of him that searcheth the same, may according to his present humoꝝ be either rejected or followed.

*An example resposserie, wherein is denied  
what in the foremost directions may  
be recommended.*

**P** Leaseth your good L. I receiued your fauorable Letters, and commendation giuen in the behalfe of M. L. with whom hauing had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honourable and earnest demand made in his fauor, as also that many great and vrgent respects, I stand deepe lie charged vnto you Lord. I cannot neuerthelesse herein perfourme what I woulde: For that (besides it is yet doubtfull whether I shall bee to the same place appointed by her Maiestie or no) if I bee chosen Sheriffe, I haue two yeares since giuen my worde and assured promise to my Lord of L. that I shall then accept of such a one to the exercise of the vnder Sherifswick as shall by him to mee bee preferred. According vnto which, standing now in election for this yeare as I doe, I am and euer sithence haue beene yearelie sollicitied to the selfe same purpose. Whereof I thought it my durtie to aduertise your L. by these, most humble crauing pardon of the same, in that I may

not as I woulde, herein satisfie your vrgente and vehemente request.  
And so with my right humble duetic vnto your Lordshippe doe take  
leauē. This x. of Nouember.

Another Letter responsorie, where-  
*in consent and allowance is  
giuen to the matter re-  
quired.*



Y humble duetic remembred vnto your good Lord  
shippe. The Letters directed vnto mee from the  
same, together with the Gentleman in whose fauor  
they were assigned, I haue entertained. And so  
much the more welcome were they vnto mee, by  
howe much the more I repute my selfe honoured,  
in that it hath pleased your Lordshippe anie waies to require mee.  
Touching the partie recommended, your Lordshippe doubteth not  
I hope, but that of the least of yours, I woulde make especiall ac-  
counte, the effectes whereof you shall in this perceiue, in that for  
the regarde I beare vnto your Lordshippe I will both repute of, and  
faueur him. Besides what other aduancement or preferment his  
owne desertes, or my aide may anie waies bring vnto him, hee shall  
bee sure at all times to enioy it. Praying your Lordship in all other  
thinges as farre forth to stande my gracious and fauourable good L.  
as herein I shall not faile to accomplish what to the vttermoſt may  
bee helde meete and conueniente. And thus beseeching the Al-  
mightie to haue your Lordshippe in his eternall protection, I doe  
in all humbleness take my leauē, from R. this seuenth of August,  
&c.

The third Epistle responsorie, where-  
*in is doubtfullie allowed or accep-  
ted of, what to the same was  
recommended.*

**M**y singular and especiall good L. I haue vnderstoode by your last Letters, of a certaine fained and vntrue suggestion, deliuered by one of your L. tenantes, against the proceedinges to him supposed to bee tendred out of this Courte, according whereunto (albeit I was before time, not altogether vnacquainted with the clamorous condition of the partie) yet did I neuerthelesse, as by your Lordship was enioined, examine at large the circumstances of the cause, and for the better satisfaction of your Lordship, haue determined to set down vnto you the trueth of the same. This R. L. whom your Lordship tearmeth to bee a verie poore man, is not (as in simple shewe hee maketh himselfe apparantlie to bee) but is rather such a one as from whome (becing narrowlie sifted) your Lordship might sooner drawe a hundred poundes of his money, then halfe an inch breadth of his honestie. The argument whereof in nothing so much appeareth as in this one action, wherein against a poore man indeede, hee hath verie iniuriously behaued him selfe, and hauing extorted from him this bonde nowe in suite (vppon some conclusion, though no good consideration at all) of the summe of one hundred pounce, goeth about vpon a nice quillet in the condition to prosecute the forfeiture of the same, which indeede by the direct wordes of the writing, is in lawe forfeited. For reliefe whereof his aduersarie complained in the Chauncerie, by reason of the prosecution of which bill, and notice particularlie thereof giuen to my Lorde Chancellor, the saide R. L. hauing diuers time agreede to comprimit the matter, and yet greedie as it seemeth to obtaine the forfeiture, stil crieth on for triall, whilest the matter is still in debating, for which cause the same hitherto hath onelie, and not otherwise been delaied. And for as much as sithence your Lordshippes letters receiued, my selfe verie earnestlie haue trauelled to make some conscionable and quiet ende betweene them, yet wil the same in no wise on his parte bee assented vnto, by occasion whereof the extremitie of the lawe beeing verie like to proceed, hee is the nexte tearme without further delaie to obtaine a iudgemente, and so the poore man on the other side, to bee vterlic vndone: I thought it not amisse in aduertising the substance hereof vnto your good Lordshippe to praie that in credite of what here deliuered, your Lordship woulde bee pleased to procure the saide R. L. to assent to some reasonable order. So doing, what in

conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligences: I holde not too extreame to be out of the saide bond deducted, because in lawe hee was something charged, though in equitie otherwise hee ought to haue beene clearlie acquitted. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almighty. London this thirteenth of Maie.

**N**Owe after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the order of the rest, beeing such as wherein the partie directing the same, beeing somewhat scant in deliuerie of ouer large & too credible speeches, thought good to mitigate the force of the same by the verie partes of extremitie it self, wherein of a merry conceit, or some other pleasant humor, he appeareth verie vnwilling to flatter, in reciting the example whereof, because with many tedious precepts I haue now a good while wearied the reader, I may peraduenture occasion some matter of recreation, which by the single shewe therein gathered, appeareth in sort following to haue bene performed.

*A Letter commendatorie pleasantly conceited in preferring an vnprofitable seruant.*

*Nemasio.*

*Hermos.*

**S**Ir, I do send vnto your view the bearer hereof (a man shaped as you see, & as bold in condition as he appeareth in shew) whome by all the superfluities of summer ale, that hath wrought in his giddie brain, I haue bin requested to comend vnto you. And in as much as in putting so vnworthie a worthie in substance of so incredible allowance, it something behooueth I hide not the giftes which by great search in many a good hosterie, tauern, & alehouse, he hath by long trauell and drowfie experiēce ere this time gained, to his insupportable credēce. I shall not spare in some sort to signifie vnto you, what in regard of al these I am led to coniecture. Trueth is Sir, that hee is verie well studied in the mysterie of Malt-wormes, and for his peculiar skill in discerning the nappie taste by the nut-browne colour of Seller-ale in

A frostie morning, hee is become a sworne brother of the rag-mans number, and thereby standeth enioyned neuer to weare furrer or other lynyng in the coldest winter, but onely the warnith of the good Ale, which inwardlie must hearten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a iourney, do but say the worde that it shall once lie in his charge, and you may stand assured, that it shall be laide vp so safe, as any liquour in the worlde can safe conduct it from his bellie. Take no care for your kitchen, butterie or larder, for once a day hee louest to see all cleane before him. Little apparell wil serue him, for his liueries ensue weekly, out of the Bruers mesh-fat. His lodging hee reckes not, the Chimney floore, and Billets endes serue for a Featherbed and Coucringes. When you haue most neede of him, you shall alwayes bee sure to go without him: if you delight in a Pigs-nie, you maie by receyuing of *Ironia* him, be sure of a Hogshead. Great store of small lyking you happily may haue to him, wee knowe not what woonders the worlde may rende out, for nothing is impossible where all thinges may bee compassed. It may please you for recreations sake to looke vppon him, so you be not in case to surfeit, looke what ill lyking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket, *Omnia sua secum portat*, hee is somewhat a foolosopher, *Prosernomasias* for hee carries all his possessions about him, for *terram dedit filiis hominum*, he must needs then haue a large dwelling, I pray sir, giue him good wordes how ill-fauouredlie soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue rendred towards him.

Thus much, would I haue done; and more, long since to bee rid of him. His old maister beeing dead, it is necessarie some place to be pestred with him, hee makes great choyse of your housekeeping, if you can like to frame with him. Much more might bee deliuered in the condemnation of his woorthinesse, but that I leaue to rehearse it, and nowe sir for your owne appetite, I leaue to your contentment: Blame not me, but him that lead mee, and so forth to an ende. Com- *Prosernomasias* mend me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may be worse (better) I would *Melanolia* say. And so fare ye well, &c.

*Of Epistles Consolatorie. Chap. 17.*

Time is it now, I should leaue this last title of epistles, as hauing thereof spoken already sufficiently, & giue my selfe to the deliuey of the next, which are Consolatorie, the effects whereof are to bee bestowed on such as are grieued, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with so manie, and so vnlooked causes of sorrowe and grieffe, as it many waies needeth to haue the remedy of comforts to be applied vnto it, yet the equality of al sorts of minds not such, as in one and the selfe same degree can accept and beare it: It shall therfore be meete and conuenient, that in deuising to yelde this sweet and gentle remedie to anie troubled conceit, we doe so moderate the matter, as that in the Discouerie thereof, we rather strike not to a far greater impatience or extremitie of vnmeasurable sorrow then before, vpon vntimely thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so high & incomprehenible stoutnes, as they shun in the inselues and account it a slauey to be ouerwhelmed with woes. Others againe so rife and so abundant in teares, as the least shewe of repetition in them, induceth matter inough of continual mourning for which cause, we will sort these matters of comfort, into three severall orders. The first whereof shall be at choice, plainelie and simply as occasion serueth to comfort or perswade, measuring our common calamities by the rule of Iudges, seeing vnto a wise man, no one thing can retorne cause of disquiet so much as the shrowd of filthinesse and ignominious shame, neither can hee be hurt of anie one without himselfe. These (the more sensible they are with whom we deale, and of greater capacitie) the more vehemently may we enforce by all sorts of forcible argumentes or examples. The second of these must by insinuation be entred into, as supposing a person of a high & statelie mind, and in a cause not common to be censured, the weightinesse of whose grieffe suppressed by a kinde of unconquered fortitude, we would goe about to comfort. We may not with these deale, as in a case of ordinarie grieffe with the others, but rather by a more valuable meane, as

who would say, it appearing to vs the inuincible valour wee see  
 or holde to be resiant in their mindes, thunning to bee tainted  
 with the least touch of sweltring griefe, wee doe offer our spee-  
 ches or Letters to entertaine time with them, whose hearts wee  
 knowe cannot yeelde to anie forcible thing thereof. And nowe  
 considering the great valdittie of their wisdomie, and a minde  
 in them so unconquered by anie stormes of Fortune, as is ap-  
 parant, wee can but encourage them stoutlie to beare, what  
 others as weaklings doe lie groueling vnder. In which wee  
 shall finde greater cause to reioyce by the woorthinesse of so good-  
 lie a minde, then otherwise bee occasioned to grieue for their sor-  
 rowe. The thirde and last likewise must in another sort bee  
 conueyed, as finding the passionate and perplered conceptes of  
 some, yet fresh bleeding vppon the heauie wounde of their sor-  
 rowes, wee maie not abruptlie enter with them, into the iust oc-  
 casion they haue so to be distempered, but rather for the lenesying  
 of their griefes (for in sorowe also to bee accompanied breedeth  
 often some comfort) seeme to take vppon vs one part of their  
 euils, by declaration how grievous for some especiall causes the  
 same becommeth vnto vs, either for vertue or some other praise-  
 able condition in the partie, by occasion whereof, wee doe euen  
 participate, as it were, with the griefes of them wee goe about  
 to succour. For commonlie it is giuen to vs to mislike such  
 as dissent from our affections, and loue them againe, who make  
 themselues partakers of our euilles. It auaileth also verie great-  
 lie sometimes to extenuate or lessen the cause of the griefe, either  
 by the incertaintie of thinges casuall, being in some respects sub-  
 iect to frailtie, or by the hope of short continuance, or by the ne-  
 cessitie of the action which may not bee withstoode, or by some  
 comfort or expectation left to mitigate the same. The reputation  
 also of wisdomie, grauitie, the opposition of permutation of  
 times and seasons, the diminution of the occasion being nothing  
 so great or vrgent as we deeme it, the indurance of the thing to  
 be a meane vnto Vertue, and finallie, the common lot and con-  
 dition of all men, subiected vniuersallie to mishappe, to sorowe,  
 griefe sicknesse, disquiet, iniuries, wrongs, oppressions, and all  
 kinde of euils, the generall recordation whereof, aboue manie  
 things

things that may be opposed, swaileth commonly ouer the passions of the minde, by a deepe regarde of the vniuersalitie of the same, as that it sonest of all beateth downe, the weight of all kind of sorrowes and conceivings what soeuer. Wherein the quick sentences and plihie sayings of philosophers, may also be a great spurring, and finallye, all possible arguments that may be, whereby men are and wales perswaded or led to forget their evils. In this place it is principallie to be obserued, that in ministering comfortable speeches to the redresse of any mishaps, wee doe not by preferring of toles and sporting deuises, seek to relieue them, for that albeit in times of pleasure, the humour of the partie might in some sort, be therewith greatlie delighted, yet in causes of such extremitie, all persons for the most part, verie hatefullie doe endure the putting forwardes thereof, as too much impertinent to the heavinesse wherewith by sorrowfull remembrances, their mindes are commonlie amated. But if the cause be light, then may it not be much amisse to vse some pleasaunt deliuerance to such a one, especiallie whose appetite standeth any thing towards the same, but this also in such louing, swete, and gentle sort to bee done, as that true comforts may seeme to be mingled with those concealed pleasures. Neither may we in any case seeke in vaunting sort, to thrust into their priuate view, the present tranquillitie and happiness wherein our selues repose, the obiection whereof were too ridiculous. For that as societie in miserie it selfe, leueth the force of the greatest griefes, so the opposition of anothers pleasure and freedom, is a corosive or sting to the want of any one that is sequestred from the same. All these obseruations in causes Consolatorie are greatlie to be regarded, whose vses being to be imploted according to their severall suppositions. I leaue to the discretion of the writer in what sort hee thinketh meete to haue their effectes performed.

*An example consolatorie of the first sort, wherein a Gentlewoman is comforted of the death of her sonne.*

*Exordium.*

**G**Od Mistresse P. I am sorie that my selfe must become the vnluckie Messenger of mine owne infortunie vnto you, and that

that in the fore fronte of my letter is planted such extreame grieve as I cannot but extreamelie bewaile, so often as I thinke of it. Nevertheless, knowing vnder what motions wee liue, and that aboute our reach ruleth one, vnder whose becke the mightiest doe stoope, and the greatest are made subiecte, I must as my selfe, so likewise perswade you, to tolerate all such chaunces whatsoeuer, as falling from such absolute direction, to alter anie one iote thereof is impossible, and to resist the same, fruitelesse and vterlie vnauaileable. The care of my selfe (albeit manie doe knowe howe much I tendred that I sigh for) is not so much, seeing by reason I am led to be assured of y<sup>e</sup> necessitie of our decaie, as the motherlie pitie I haue alwaies perswaded my selfe to bee in you, and that I nowe alreadie doe feare least forgetting the directe square of our certaine liuing, you will runne into such vntimelie sorrowes, as with manifolde teares will hardlie bee washed, and with innumerable sighes, will scarcelie bee wiped awaie. But what shall I rehearse vnto you a thinge so sudden and vnlooked for, as I protest by the heauenlie maker and ruler of all thinges, at the receipte of your last letters I neuer mistrusted or once looked for to haue happened? Your teares I see, euen nowe awaite, what I will saie, and loe, your imaginations doe alreadie deeme the matter I must vtter. At least wise if I shoulde seeme further to dissemble the occasion of my grieve, (and by hiding the summe of all that may breede discontentment) to conceale what nowe I am inforced to vnfolde vnto you, the discharged messenger returned vncompleate, woulde bewraie the effectes thereof before you. It is then your son, good M.P. whose want I am inforced to tolerate, and whose presence you must now henceforth determin vterlie to forbear. Your last presage in commanding him to be seene liuing or dead, hath now returned his liuing to be discharged, & his carthlie coarse vnlooked for, to be couered with cinders. Had I thought it the (as by the Almighty I least mistrusted it) & had you prepared to haue receiued him, as then before was required, you could not more sooner haue assured mee his returning, then I am able now to performe him, at your present sending. He is commaunded to another, that before did expecte him, hee is swallowed in the gulse, that from the foremost howre of his birth did hetherto awaite him. Nowe if you will say hee was young and might haue liued, examples doe shewe that

*Insinuation.*

*Allegoria.*

*Antipophora.*

younger then hee haue died. If you will say, you loued him greatly. God by your patience shall accepte him the more woorthilie. If you will say, you are sorie for it in that hee was vertuous : consider the worlde wherein hee liued, that might haue made him more vicious. Finallie, to answere euerie obiection that by you may bee affirmed, nothing herein can more fitlie bee auerred, then that in our life time wee see daylie before our eies to happen. Knowe yee not, that all thinges doe by little and a little growe into ripenesse, and forthwith by degrees fall into rottennesse? Hath not God vnto euerie thing after their greatest perfection, included such certaine limires, that by and by they seeme to bee appropriate to their latest confusion? Is there anie thing on earth so assured, that by vnstaied incertaintie is not continuallie guided? Among all fruites and blossomes on the ground, are there not some that are sooner then others, euen on their tenderest braunches, as it were already ripened, and others againe that by long lying are made rotten and mellowed? All flowers spring not at one instant, nor all blossoms with one sole blast are scattered.

*Erotema.*

To man is appointed his certaine boundes, vnto which to bee attained, and beyonde the which not to passe, is already limited. Your sonne as timelie fruite, so timelie ripened, and as fitte for his season was as timelie gathered. It was necessarie by nature hee shoulde bee perfected, and the perfection attained, by nature also he was consequentlie to bee depriued. Onelie that his sicknesse was naturall, and that in the continuance thereof hee wanted no attendaunce, the credite of others as well as my selfe can testifie. If Physicke coulde haue saued him, if Syrrups, hot potions, or other necessities would haue cured him, if teares and praiers might haue kepte him, you had yet in safetie receiued him. Hee is deade, hee is gone. wee must after him.

*Paradigma.*

Of his first sicknesse hee was whole, and perfectlie recovered, afterwarde from the Jaundise, though somewhat weakned yet lastlie deliuered. But the inwarde moath that consumed him, would not suffer him to liue, which with extreame gripes assailed him, that beeing not able anie longer to continue, at the pleasure of God hee died.

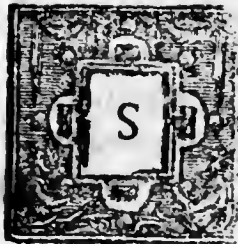
*Afynderon.**Petoratio.*

It is your parte therefore to bee nowe recomforted, and therein with patience to referre your selfe to Gods determinate pleasure and iudgement, to which intent I haue taken in hand this mid nights labour, after the receipte of your letters, which were to bee returned

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ned the nexte morning earlie, by reason whereof I can no waie satisfie what you write for, neuerthelesse resting hereafter to my vttermost power to pleasure you, and recommending my selfe also to your wonted curtesie, I ende this fourteenth of Ianuarie, your carefull friend, &c.

*An Epistle consolatorie of the same, wherein one  
is comforted in case of harde  
extremities.*



Seeing the instabilitie of worldly chaunces is such, as permitteth no one thinge liuing to remaine stedfast, or in assured staie or certaine condition at all times to endure and continue: no manuaile then (good Sir) if your selfe beeing a mortall man, framed of the same earthlie substance and qualitie, incident to terrene frailtie, and natures imbecilie, doe as other creatures alike participate the suddaine euils, and daelic alterations thereunto annexed: a prooffe whereof resteth chieflie in your present state and beeing, then which no one thing may induce a more serious aduertisemente, of the vile accompte and wretched contempte appropriat vnto your liuing. And albeit diuers are the calamities wherewith not onelie your selfe, but sundrie others your louing friendes carefull of your presente mishape, and grieued to see the viicouth and bitter chaunge whereinto you are hapned; are continuallie afflicted in so much as there is not the stoniest and flintiest minde of all that euer haue knowne you (your desperate vowed enemies onelie excepted) but doe in some sorte or other, bewaile, and as it were grieue to see the vnacquainted yoke thereof, with such extremitie to be cast vpon you: I cannot yet but greatlie commend the inuincible fortitude of your high and noble minde, who by howe much the more, the vehemencie of these sorrowes are to you vnknowne, and therefore the more vnused, doe not withstanding by so much the lesse permitte, the mightie power of them to rule or beare swaie ouer you, neglecting or (which is greater) despising the sharp pricking sting thereof, who by the deepe peacing force of the same, is wonted to gall the remembrance of manie others, and (as it were by a forcelesse con-

*Exordium.*

*Synonymia.*

*Epitheton.*

*Metanoia.*

*Anxietas.**Concessio.**Misericordia.**Etiologia.**Metaphora.**Epitheton.*

tempte of such validities) not onelie not giue anie token or signe at all in their vttermost practises, but seeme rather to triumphe ouer the strength that thereby they had wrought, and by an aduised, sage and wonderfull modestie and discretion, plainelie to extinguish and put from you the furie of the same. Manifoldlie I must confesse, haue you hereby deserued and much more euill, by the wise and moderate entertainment of these troubles, hath to your aduersaries beene tendered, who in nothing so much do rest vn-satisfied, as that in subduing your bodie, they cannot also yoke and bring vnder by whatsoeuer extremitie the courage, and statelie progression of your high and vnconquered minde. Wherein there is leste in my opinion great cause of comforte euen in the verie greatest of your miserie vnto you, that in the constant indurance thereof, you haue power to punish them, that woulde disturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither maie this that you sustaine bee rightlie tearmed miserie, or such a one as your selfe seeme to bee accompted miserable, whose minde in the verie captiuitie inflicted vpon this your bodie is thus freedde, and accompanied with so ample and sweetened libertie: For these kinde of troubles as they are worldlie, so haue they power also vpon the worldlie partes of a man, and therein are cohibitions of such earthlie delighte, as fauouring more vnto the satisfaction of a sensuall appetite, then conducing to the excellencie of the inwarde minde, doe breede that ordinarie restrainte wherewith men mortallie conceited, are for the most parte troubled. But to the sweete imaginations of a pure and innocent minde, what is left wherewith to bee discontented, but onelie to haue committed anie thing vile, wretched, or otherwise ill besecning the vertue and excellencie wherewith the inwarde partes thereof are throughlie indued. How manie waies then are leste vnto you to reioyce, vnto whose eies the continuall thirst of *vertue* it selfe hath long since laide open the momentarie pleasures of this worlde, the libertie whereof is vnto a woorthie conceite a meere seruage, in whose fickle and transitorie affectionis reposeth so slender assurance, and whose effectacies contemplate no other then vaine and foolish obiectes: seeing that you haue thereby so well perceiued howe much the instinct of a braue and delicate minde climbeth far aboue the reach of the body, with a pleasant and vncontroulled libertie, These thinges (impug-

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ning I must needes say a corporall appetite) permit you not, for such losse of riches, possessions, children or friendes to become passionate, or overcome with extreame greefe, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuincd. For which cause as often as you happen to fall into the remembraunce of the same, suppose with your selfe that in time, the bitter sting may yet bee repulsed, and that the lotte that is fallen vnto you heerein, is no other but the common reward and hatefull disquiet of the worlde, wherein the most noble and worthie minds are commonlie the most vehementlie assaulted, and with deepest extremitie by such kinde of meanes pursued.

The recordation whereof, may returne vnto you one principall and great occasion of comfort, in that by distinction of your woorthinesse, though you bee partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It dooth not a little reioyce mee to see that with such impregnable stoutnesse you doe so farre soorth endeuour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a chaunge, I meane, and reuocation of wonted pleasures) you shall in the meane time giue greater glorie to your actions, in not appearing for anie worldlie estate, riches, or contentment to bee surprized in your imaginations. Praying the comfort of all comfortes to bestowe vpon you the deawe of his heauenlie grace in assistance of your extremities, I take my leaue, this of, &c.

*A consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slaine in the warres.*

**A**lbeit my selfe (hauing receyued the sorrowfull newes of the *Exordium* vntimelie death of my dearest kinsman, and your deceased louing husband) was in the first hearing thereof so greatlie troubled, as by reason of the griefe then presentlie conceyued for the same, my selfe happilie might seeme to neede that comfort, which now I goe about to bestowe vpon others: Yet weighing in my minde the  
state.

state wherein you stande, and beeing also informed with what great extremitie you haue entertayned the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembraunce of the like care, wherewith hee principallie entertayned you, enforce my penne hereby to yeelde vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of griefe, coulde hitherto as yet bee verie hardlie satisfied. It was deliuered vnto me by my brother F. B. that beeing nowe a Moneth or somewhat more passed, since by Letters out of H. the maner of your husbandes death was vnto you reported, you immediatelie vpon the reading of the Letters grewe into so great aboundance of teares, and to so woonderfull impatience, as hauing euer sithence continued the same, you will in no sort thereof bee recomforted. Assuredlie my good Cousen, I must needes conclude with your owne speeches, and the waight of your interchaungeable likinges, that there is great cause left vnto you to become sorrowfull, as hauing lost the chiefe and principall iewell of all your worldlie loue and liking, the fauoured Companion of all your pleasant and youthfull yeares, the entire comfort and solace of your present happinesse, and such a one, who aboue all worldes, or anie earthlie estimation at all, accounted, honoured, and entyrelie receyued and loued you: but that you haue so great and vrgent cause of extremitie to continue with so hard impatience as you doe, it befitteth not, it is vnnescessarie, yea it is in my iudgement of all others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must be limited, that the appearance beare shew of discretion. Doe we not all know I pray you, and are witnesses that he was a mortall man, that as our selues he was borne, vnder the selfe same condition, that hee must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath nowe called him againe from this earth to leaue you? Are we ignorant that Nature compelleth the wife for her husbande, the husbande for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them beeing layde

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*Metaphora.**Narratio.**Paramologia.**Allegoria.*  
*Synonymia.**Anxesis.**Asyndeton.*  
*Etiologia.**Synonymia.**Climax.*

downe by an immoouable necessitie : wee can by no meanes afterwards bee in hope to reclaime them ? What great follie doe wee then commit in thus searching after the ghostes of our deceased friendes ? Or what other thing doe wee therein performe, but yeeld a plaine demonstration, that our teares are to none other ende, but to bewaile them, because they were mortall : whome death could neuer haue shunned without they had beene immortal. Are wee not esstoones put in minde by the common casualltie of all thinges, that there is nothing stable, that continuallie Kingdomes decay, Prouinces are shaken, Countryes destroyed, Cityes burned, townes wasted, people consumed, and that it remayneth a thing ordinarie with vs, daylie to bee conuersant in these euilles, the losse of all, or eyther of which, (if they may bee accounted euilles) why then doe wee giue our selues by vnmeasurable griefe, to a perpetuall continuance and renouation of those euils. But you will heereunto alledge, that it is loue that enforceth you vnto the same, and that such is the continuall remembraunce you haue, as you cannot forget him. Alas, howe fruitlesse is this loue, and zealous remembrance in the deliuerance thereof ? Howe farre sequestred is the vehemencie of the same, from the searched recompence ? Why learne wee not rather of the wisest and woorthiest, how to mitigate the impaciencie of our owne imperfections ? In whose precepts, examples, and counsels, if the immoderate vse or entertainment of any thing bee forbidden, shall wee not then in this, aboue all others be chiefly reprehended, when wee enforce our selues by continuall Meditation of our losses to shedde so manie teares to no purpose ? What if your Husbände had not nowe dyed at this instant, hee must, you know, haue dyed; hee could not alwayes haue liued, Yea, but hee died you say, vntimelie, what call you vntimelie I pray you ? If in respect of the force preuayling vppon him, whereby he was slaine, you name it vntimelie : then doe I graunt vnto it : But if in regarde of the time of his life you affirme it, I denie that the same may then bee sayd vntimelie. For why ? hath not the eternall Creator of all thinges ordered by his diuine wisdom each matter to passe his course in sort to himselfe best befeeming and most pleasing ? howe can you then say that to bee vntimelie, which by his heauenlie moderation was so appoynted ? Assure your selfe if hee had then

*Erotema.*

*Metaphora.*

*Merismus.*

*Dialissi.*

*Erotema.*

*Amisthepsi.*

*Antipaphora.*

*Etiologia.*

*Asyndeton.* beene at home with you, hee had also died, you could not haue prevented it, his houre was come, so was it determined, which way could he shun it.

*Antipophora.* What then grieueth you in this action? Is it that hee was slaine? Consider with your selfe it was in his princes seruice, his death was thereby the more honourable, for in so doing, he died as a man, as a souldiour, as a Gentleman. Yea, but you shall neuer, you say, see him more? True in deed, but what of that? Is this death now greater then his absence before? Yes forsooth it is indeede, and whie? because you had hope then to see him againe, which by this means is taken away? verie well. You did then while he was liuing recomfort your selfe with hope, content your selfe now with necessitie, because it must needs be so, and you can no wayes amend it. Is not this an ende sufficient to determine all sorrowes? If you weepe, lament, crie out, and become grieued, requisite were it the same should returne to some ende, that all your care, sorrow, griefe, lamentation, or what els should not appeare fruitles, that the intendment and determination thereof shoulde be to some speciall purpose. See you then, herein is no supply, the effects are bereft, the end taken away. Be not then so fond, as to bewail that with your teares, wherunto belongeth neither redresse, nor mean of recouerie. Who is he that would be so mad, as to crie out vnto him of whom he might be assured neuer to obtaine remedie? by cunning art beasts we see, though they be most fierce, are tamed; a meane is found wherewith to breake the Marble, the Adamant howe hard soeuer it be, may by deuises be mollified: Onely death is of such force as no wayes can be conuincd.

*Merismus.* At the least wise, if neither of these argumentes might mooue you to suppress your exceeding sorrowes, you must finally consider that wee are Christians, and by the benefite of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly bodie of Clay and filth, is a commutation to a sacred and heauenlie progression, and that wee haue nothing left vnto vs, in all the trauelles, cares, disquiets, and heauie turmoyles of this wearisome liuing whereof to reioyce vs, but the expectation wee haue of happines and euer flourishing gladnesse. Suppose the Ghost of your husbände were heere present to see you in all this extremitie, what thinke you would hee say? Howe much disor-

disordered imagine you woulde hee thinke you to bee in your affections?

And were it not that so manie coastes had seuered him both by lande and seas. peradventure wearied with your bitter out cries in the conceited image and shape of death, you might in apparance heare him, in these like speeches accusing and rebuking such your dittemperate actions. And with breathing spirit to crie out vnto you saying. *Prosopopæia.*  
 What is it you goe about? what meane you by teares to search out for a thing so irrecuperable? Whie torment you your youthfull yeares, with such vnprofitable, or rather as I may call it, desperate kinde of *Metanoia.*  
 mournings? whie with such vniust complaints accuse you Fortune, & so often doe appeale death, and destinie of so hainous trespasse? Is it for that you enuie my happie state, so soone transported from this vntowarde soile, to a more prosperous felicitie? thus credit mee, and in this sorte (were it possible he coulde speake to you) woulde hee accuse you, in which consideration, were there not iust cause thinke you *Erotema.*  
 (of such intemperance) whie you shoulde be greatlie ashamed? Believee mee good Cofin, there is neither profite or liking at all, of this bitter continuance reaped, you haue already waded sufficientlie in your teares, you haue mourned for him in earnest loue as befecmed a *Allegoria.*  
 wife, it is now high time you bee after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluitie of coales encreaseth rather heate then flame, the ardencie of affection, with vehemencie sufficient may be expressed, though not by extremitie enforced. What shuld I say vnto you? You may not as other *Paradigma.*  
 foolish creatures, that are neither gouerned by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance (for euen in this extremitie of sorrow, is also planted *Parensheia.*  
 a rare patern of modestie) seek in such maner to demean your selfe, as the lookers on may rather pittie you, by insight of your greate discretion, then in this sorte to tormente your selfe by a needlesse supposition. Much more haue I considered with my self, wherby to satisfie my greued imaginations, in which beeing recomforted, and reposed in my secreete thoughtes, I haue deemed it necessarie hereby *Peroratio.*  
 to impart the same vnto you, beseeching that as well in regarde of your selfe, as the little pleasure your friends haue to behoulde you in this straunge kinde of perplexitie, you will enjoy the fruites there-

of with such sufficient contentment and satisfaction as verie heartilie I doe wish vnto you. And euen so tendring my selfe in all thinges to your curteous and gentle vsage, I doe heartily bid you farewell, S. this of &c.

**T**ouching these Consolatorie Epistles. It is to bee intended that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parentes, goods, or friends, in times of imprisonment, slander, persecution, sicknesse, in miserable olde age, or plagued by disobedience, in ill successe of mariages, in pouertie, and finally in what soeuer grieve of minde, trouble, or aduersitie. In each of all which is as I said befoze, vsed a great efficacie of perswasion for the mittigation of the same, by laying the troubles and vncertain state of the world, with innumerable euils annexed to the turning wheele thereof, the communitie of the mischiese to all, who though not with the selfe same, yet in some sorte or other are alike disquieted, that the best way to expell the grieve thereof, is by meditation of our estates, the condition wherein we liue, the inenitable force of that which is befallen vs, which because wee are worldinges must needes in like sorte betide vs, holne neare thereby wee may bee drawne in contempte of earthlie vanities, the inticing bailes, whereof are enuened with so manie and sharpe popsons, that troubles are sent vnto vs from God, to call vs thereby home vnto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to bee his children, that by patient sufferance, and entertainement of our harmes, we do nearestt appoach vnto him, who beeing in humane shape on earth, conuer sing with men, was persecuted, slandered, tooke vpon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloyed with most aboundance, haue therefore the greater charge laide vpon their neckes, and that no one then they are nearestt to destruction, the height of whose estate, oftentimes occasioneth their vntimely deaths: finally, that it were bootlesse to strue against their forces, in that we thereby seem ignorant of Gods pleasure and ordinance, who working all things vnto the best, knoweth perchaunce the punishment to be most fit.

test for vs, wherewith if we were not entangled, we might happily forgette him, and become carelesse regarders of his high and mightie excellency. So and in such maner may we waide in these actions, whereof hauing now deliuered sufficient, wee will adde hereunto one example more, and therewith of this title conclude.

*An Example consolatorie, pleasantly  
written to one, who had buried  
his olde wife.*

**T**He posting newes hitherwarde of the late decease of my good old mistris your wife, hath made me in the verie going away of mine ague fit, to strain my selfe to greet you by these letters. In the inditing wherof, I manie time praied in my thoughts, that I were as readilie deliuered of this my tertian feuer, as your selfe are in mine opinion deliuered by such meanes of a hateful and verie foule embrace. I doubt not sir, but you doe now take the matter heauilie, being thereby dispossest as you are of such an intollerable delight, as wherewith you were continually cloied by the nightlie embraces of so vnweldie a carcase. I haue, I must confesse, verie seldome known you for anie thing to mourne, neuerthelesse, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherein I meane to consecrate all the teares you shed for that accident, to *Berecynthia* the beldame of the Gods, as a relique of your great kindship and curtesie.

Beleeue mee **T.** I am sorie that mine ague had not leste mee, and that I were not now in **L.** with thee, were it but to viewe thy lookes and manlike behauour, after so harde a bickering and incounter wherein thou was bereft a hearte of golde so daintie, as I promise thee to some graue sober fellowe, might haue become pretie conceited, and a verie sweete pigges nie. Well **T.** thou must needes loose her, *ferendum est quod mutari non possit*, bee not sadde I pray thee, wee will finde out a better match wherewith to delghite thee. Thou must consider that it is requisite that all thinges shoulde bee done with indifferencie, shee hath leste a thousande pounce in goodes, and a **C.** markes by yeare vnto thee, let that content thee: what though she was not married a moneth to thee, thou must be a pa-

cient man, her long continuance with so much wealth might peradventure haue glutted thee. The gods haue become more fauourable to thy young yeares, then thy selfe doest consider of, Shee might I knowe haue liued longer time for age, ( for foure skore yeares olde I graunt is nothing ) the woman also in verie good plight too, by Saint Margerie : but what of that, wee must, as I saide before, beare with necessitie. I praie God thou best not ouercome with sorrowe, but thou maist take it quietlie. There beemen in the worlde that are so carelesse of their fortune, and so verie fooles in their wishing, as they coulde content themselues greatlie to bee in the like predicamente with thee : but thou I assure my selfe art of a cleane contrarie opinion, sweare no more good T. I am perswaded alone that it vtterly discontenteth thee. But hearest thou, plaie not the madde man for all that, I will rather comfort thee my self, then that thou shouldest die for sorrow.

One thing greatlie misliketh mee, I heard saie thou tookest an othe vpon her death bed neuer to marie againe? See howe loue may leade me: Good God it is strange? I promise thee I could hardly be perswaded thou didst so, without I shuld hear thee swear it. Be not so sottish good boy, remeber thy sel, and think on the *Philosophers* words: *non nobis solum nati sumus*. Thou maist haue a wife man, and become the father of ninetie nine children perchaunce ere thou die. Forswear thou nothing good T. but building of monasteries and entring into religion, for these my selfe dare vndertake thou neuer wilt nor meantest to doe, I woulde faine talke longer with thee, but I am wearie, and therefore intende to leaue the expectation of the rest, till I fortune to see thee. Pare ( as otherwise thou canst not chuse ) well, hauing neither olde wife nor seuer, wherewith to encomber thee. At S. this of &c.

**W**hat answere may be returned to all or any of these Letters, is to be expected according to the griefe or presente condition of the partie. The efficacy of the one whereof may bee such, as endureth small arguing, and the inclination of the other so plausible, as beareth with whatsoeuer may sounde vnto them comforting. But for because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe for this one sournie, the generalitie wherof may

may be inferred to the circumstances of any other. A Letter Responsive therefore vnto anie of these Epistles, should in the generall parts thereof containe (as seemeth me) a Remuneration or friendlie acceptance of their good wills, that so haue bene imployed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wisdom, learning, fauour, care or liking of him that so writteth, and therein also the good effects, the same haue wrought, if some things (that may bee alledged) did not impugn it, shewing his counsel is far lesse vehement then our euill, and therefore swayeth not in respect thereof, in our minds, so much as might haue done with many others. In conclusion, that we acknowledge neuer the lesse his great discretion therein, & that deserued account of his trauell. Each of which places, howe they are to be distributed appeareth in the example following.

*A Letter Responsive to be conferred to an  
Epistle Consolatorie.*

Good brother, I haue receyued your kinde Letters, wherein carefully, discretely, and effectually, you haue endeououred to minister sundrie comforts to my diseased minde, in all which I confesse you haue dealt with mee as appertayneth vnto a faithfull, courteous, and louing brother, whereunto as much as possible may be expected, I yeelde my selfe vnto you for the same most bounden and assured. Neither will I wrong you so much as to denie that in perusing the contents thereof, I was not sometimes by the force of your arguments a little withdrawne from the deepe consideration and hard suppose of my present euils, but entring againe into mine owne estate, and finding howe mightily the shewe of my forward mishaps swayeth ouer my maistred spirites, I doe imagine the greatnesse of my losse to bee so much, as in comparison whereof, whatsoever you haue deliuered eyther in the mitigation, or qualifying of my harmes, seemeth farre lesse in quantitie, then the smallest that may be conceyued of all mine euils. Follic were it for mee to thinke, or you to beleue, that the pensiue imagination of a thing so neere, as wherupon concerned erst, the sum of all my ioyes, pleasures and happinesse, could with the vehemencie of a fewe speeches (more of zeale then equitie deliuered) bee suddenlie remooued. But (as hath  
the

*Antishefit.*

the adage) *Omnes quum valemus recta consilia aegrotis damus.* For counsell is plentiful in euery one whose conceits by freedom are exempted from any passion at all. Take it not so good brother, that I thinke you not for mee, as well as my selfe, to bee a partaker of my grieffe, for I knowe it well you are, but yet the one proceedeth of charinesse, the other of extremitie, you in pitie of my sorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what presently I feele to be forcible vpon me, yet feare I the worst, but will giue my selfe notwithstanding as much as in me lyeth, to the practise of your counsels. How euer the case standeth, I must acknowledge, that very waightily you haue dealt concerning me, and for the same will neuer cease to thanke you. Fare ye well, this of, &c.

*Of Epistles Monitorie and Reprehensorie.*

*Chap. 18.*

**I**n this place wee will conclude our Epistles Consolatorie, and passe out of the same title to the next therof, which are Monitorie, and Reprehensorie. The one part thereof beeing Monitorie, consisteth in so warning to the vnexperienced such matters as hee knoweth not, in sort as if therewith hee should be thoroughly acquainted: the other, in skilful explaining the offence of a thing faulty, which standeth vpon to be reformed. And in so much as there be few men that gladly like to be supposed ouer much faultie, or loue much to be rebuked for the greatnes of their errors, the order therefore of these monitorie, in setting forth what may be counted offensive, shall not accuse but admonish from the greatnes or smalnesse of the same, qualifying the bitternesse of reprehension with a certaine maner of praise, how euer desert doe afford to the furtherance thereof. For in a gentle condition or minde, not altogether bent vnto euill, to suppose that the greatest part is the better inclined, and it also in some good measure to commend, breedeth no small encouragment to do well, hee to whom the admonition passeth, hauing mean therby to think that his behauiour is not so far ouergrowne, but that presumption of his Vertues do yet sway in mens opinions, or at the leastwise imagining that men are ignorant altogether of that, whereof they seeme to take no notice at all, he will study the rather to hearken to such wholesome directions,

ons, and accordingly to reforme his maners thereunto betimes. And verillie (as you haue before in the examples Dissuasorie) so in this also it would not be amisse where we see an offence but new beginning, to induce many good conditions of the partie to be opposed against the same, and to lay before him, how ill sounding it would be to the due commendation of the other, to bee touched therewith. Or otherwise where wee see an inclination (though no matter in action) to euill, to say, that not for that we see him spotted with such offences, we do warne him from their forces, but to the intent he may thereby the better be instructed, in the vilenesse and discommended partes of the same, or that because wee are for the most part led away and easily sliding into euill, wee set before his eyes therein, the hazard and inconuenience of such euill. Now if the matter be so far forward, as we find it a plain and open imperfection in him to whom we wylte, let vs then consider the weight or insalubritie of the action, which beeing too monstrous or notorious, it then needeth not admonition, but sharpe reprehension, and is thereby secluded from the partes hereof, but not being intolerable in his age or estate, in whom the same is found, then shall we not aggravate, but extenuate the apparance therof, shewing that it is a thing common for men to fall, chieflie young men, who by the furious sting of their youth, and want they haue of aged experience, are hastilie led thereunto: but yet therewithall how manie wayes necessarie it is, that he be withdrawne from the same, leass happily the long intertainment giuen to a fault, make it seeme a great offence, and consequentlie hee be thereby led into far more dangerous euils. Hereupon may we manifest vnto him our loue and tender care wee haue ouer him, compelling vs for such cause to forwarne him, declaring that our selues falling into the like errors, would be glad at his hand to find the like, if the skill and experience of the partie might so much perforce. Another kinde of admonishment or reprehension there is also, when men deale with those who are highlie before them in account, vnto whome either imminent daunger or occasion of great hate or dislike pursuing the same, forbiddeth in expresse manner to vse any termes, insomuch as their estate (beeing peraduenture lofty, and of power to command or sway ouer vs) will not admit by wylting to intermeddle with their actions, and yet happilte

by reason of some hard dealings offered vnto vs, or our friendes, might seeme much to preuaile in one sort or other to giue them notice of it, whereby to auoide (if it be possible) the expected vehemencie and intolerable support of the same. With such men to deale, behoueth, if at least wise we be compelled therunto, to make a recitall of many vertues, such as might be commendable & beautifying vnto so great estate and authoritie, and therewithall set forth the worthines to the uttermost of that we wish to be in him planted; and fainedly also wee may suppose those Vertues to be insinuate in his person, and howe much they are furthering to his name and reputation, by occasion of which, we may in the contrary haue meane to lay open all those vices, the insupportable burthen, blemishes, & execrable hatefulnes, or what bad purpose soeuer is in them concluded, and shew how much they impugne the state, rule, or authoritie of any one, what blemish they cast vpon him in whom they are frequented, howe they destroye the good partes for which men mightie and gracious haue desired to be commended, the conceit whereof, may be with such facilitie and excellencie caried, as that he to whom we write, shall with some insight therein, receiue a spectall view of his owne faultinesse, yea and by the couertnes of the same, make also partciplate within his owne imaginations, the particular loue & hate generallie attributed to either of both, wherein what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ough to bee refused or followed, which manner of writing performed to suche ende and example, without shame and blushing at all, each one may lawfullie vse, otherwise palpably to affirme, those vertues and praises to be in a man in whose actions (becomming most notorious in all kind of apparance) no one thing is to be found so plentiful as very wickednes it selfe, this were a flatterie most detestable, and of all others most filthie, to be in anie writer receiued: yet such kinde of admonishment or reprehension as is before recited, is pretily alledged to haue bene used by a certaine poore man, who neighbouring nere vnto one worshipfull & of great account in calling, but therewith moze practising with vehemencie, then honestlie vsing his knowledge of the lawes, had sustained a mishap by an Ore of the Gentlemans, who being a fierce beast, had goared a Cowe of the poore mans. The poore man hauing receiued wrong, and doubting

ting ho'we to haue re compence, by reason that the Gentleman was of as noted authority as knowne hardnes, and to whome expressly he durst not complain of the iniurie, deuised yet this subtiltie therewith to entrap him. Hee commeth to this great mans house, and being brought to his presence: Sir (saide he) I am come to deliuer vnto your Wor. who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to be respected, & for which in my opinion there ought to be made a recompence. An Ore of mine being a naughtie beast, though the default of mine owne fence hath goared a Cow of your Wor. ships, which is now lost and dead by the mishape thereof. Saidst thou so, saide this greate man, by my faith thou must then pay for her. And good reason too, saide the poore neighbour, for it was a wilfull offence, but and if it please your Worsh. I mistook mine arrande, for in trueth, it is your Ore that by defaulte of your owne fence hath entred my ground, & goared my Cow. Oh then (quoth the other) the case is altered, wee will talke thereof at some more leasure hereafter. Powe howbeit the poore man happely departed without recompence, yet at the least by this pretty deuise he made the Gentleman to vnderstand his fault, & so far as hee best might, did both admonish and reprehende his owne harde and inlurious dealing by so witty a conclusion: for had hee not thus gone about the bush, it is like he had not onely bene frustrate of recompence, but also boide of any sentence at all of wrong, which by this handling the matter, was by the Gentlemans selfe clearly on his part adiudged. Infinite sortes of these, as well in the wise sayings of Philosophers, as in other written histories are extant, which for breuitie I omit and leaue to the desirous thereof, for their better satisfaction, and hence will procede to the examples of these two severall sorts of Epistles.

*An example Monitorie concerning  
a stayed and well gouerned life.*

THE execrable force of mischieuous euill, is such, and the *Exordium*, maleuolente disposition of the heauens to some people so

greate, as that hauing once throughlie planted the fatall sting thereof in the mindes of manie, it seemeth they bee created to none other ende, but onelie by daring to perpetrate whatsoeuer matter of villainie cometh in their mindes, to purchase to themselves with the determination of a shamelesse life, the limited rewarde of a shamelesse and ignominious death: This inchaunted course, perceiuing in these dangerous times howe much it hath bewitched the estate of the whole worlde, and considering with my selfe, that by reason of your fathers late decease, you beeing a greene youth, voide of experience, bente to the triall of all companies, richlie possessed, and wealthilie endued, are nowe leste into your owne handes, and thereby deliuered from the plaufible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, carelesse and vncontrouled libertie, hath moued mee in respecte of the care that euer I erst had of you, beeing yet but a childe, and in assured testimonie of the memorie I haue otherwise protested to the ghost of your deceased louing parentes, to admonish you of some fewe thinges, for the order and conuersation of your liuing, beeing a course so important, as that in the admittance and exercise thereof, cannot but consist the scope and after fruition of all your happinesse, and benefit whatsoeuer.

*Paradigma.*

And first of all, will I call vnto your remembraunce, that beeing the sonne of so vertuous a father as you are, howe greatlie it importeth vnto your estate to bee well gouerned, that as well the precedent vertues, as auncient possessions of your antecessour, may in your person bee resiant, that of your deceased parent (as well as in corporall shape and fauour) you beare (in minde) the verie true image and portraiture, that you stand not more in your actions vppon the glorious name or title of a Gentleman, then of the verie true and woorthie conditions and behauiours, that rightlie doe produce and make a Gentleman. And albeit I finde no greate apparante cause (your youthfull heade and vnstayed state of headstrong libertie onelie excepted) that may induce anie argument or supposall to the contrarie, but that you are of such and so worthie regarde, as that in your life and conuersation, you deeplie ynough do conceiue of all or anie part of these instructions or admonishmentes, which I nowe goe about to offer and preferre vnto you; yet knowing howe manie, and howe sundry

drie are the euils wherewith out mortall state is endangered, howe diuers are the motions to wickednes, and how manie waies we are ready to fall into the crooked paths of the same. I coulde not but warne you, that comming euen now into the middest of the worlde as you do, you shall finde sundrie baites and allurementes drawing you into the worst and most vilest parts thereof, that vnles you were directlie gouerned with the righte rule and square of an honest and sober life, twentie to one you would not onelie fall verie deeplie into the inconueniences thereof, but (without great and v unexpected matter leading you to the contrarie) be drowned and ouerwhelmed in the gulf thereof for euer.

You must call to minde, that living in a place so ordinarilie frequented as is the Citie, wherein you are, and being in fellowship with so manie and diuers sorts of men as you now be, conuersing also with the innumerable multitudes of persons, of all estates, conditions and faculties, as you there doe, it is no difficult thing for a young youth of your birth and qualitie to be led into lewdnes, of a wanton to become dissolute, of a spender to bee made a consumer, or of a towardlie gentleman, to be framed to an vntowardlie companion. Much may the euill example of some lewdlie giuen, conduce hereunto, making you to beleue, that to become a roister, is credit: to become a swearer, valiant: to shewe your selfe a waster, liberall: to be a drunkard, is fellowship: to maintaine rakehels, is bountie: to become fantastical, is youthfull: and to bee an vnthrif, is to be counted gentle. But better entring into these things then by common aduise ment men in your case ordinarilie doe, it shall appeare contrariwise, that in gaining of credite you are to become modest and discretie behaued: in being noted to bee valiant, you ought to bee a supporter of honour: shewing your selfe liberall, it shall bee in rewarding the good: in maintaining offellowshippe, you shall vse sobrietie: in beeing bountifull, you shall remunerate seruices: in manifestation of your youth, you shall entertaine honest pleasures: and in beeing gentle, shewe your selfe therewithall frugall.

The asse goeth out in the morning to carie burthens, and in the euening receiueth his prouender for aduantage. The Oxe grazeth all day in the pasture, and at night is caried to the butchers stal: their reward is their feeding, and the contentment they require is onelie to

*Monitio.*

*Parimias.*

*Antithesis.*

*Antipophora.*

fill their bellies : behoueth that men also who from beastes are sequestred by manie degrees of reason, should of their continuance and finall determination liue a like carelesse? No verilie, it is too much vnseemely. Such illusions as these are not fitte for a man, who by the nobilitie of his creation was ordained to swaie ouer, and not to become subiect to such vilitie. You nowe beeing at your owne choice and libertie, must beware and giue great and diligent aduertisement to all your waies, you must eschewe and auoide not onelie the verie euils, theselues, but also all occasions inducing or partaking with those euils, you must imagine, that to bee in all thinges temperate and discrete, doeth solie argue a reputation to bee within you, shun vice as you would doe a serpent, flie wicked companie as a pestilent infection, doe alwaies thinges woorthie your selfe, affecte not so much the vaine glorious title of praise, as desire how and in what sort to deserue and win praise. Esteeme nothing so precious as time, abandon sloth, and in all your societie (as neere as may bee) accompanie with the best. Consider that such as is the tree, such is the fruite. Who toucheth pitch must needs bee defiled. With the good thou shalt bee made good, and with the euill thou shalt bee peruered. Thinke none so greate an enemy as he that misleadeth you. Misdeeme no man willingly, and giue occasion to all men to iudge of you indifferentlie. These counsels (forewarnings of your ruine or happines) if aduisedlie you will hearken vnto, and faithfully lay vp among your chiefest secrets, it shall no waies repent you to haue bene admonished, nor discontent me in this sort so much to haue counselled you, in that pursuing the effectes hereof, you shall become such as I wish you, and your carefull father if he had liued wold haue bene glad to haue seene you. The Almighty giuer and moderator of al our actions, blesse and keep you. Farewel from my house at D. this of, &c.

*Pavimia.**Peroratio.*

*An other Epistle Monitorie, touching the reformation  
of a Couetous life.*

*Exordium.*

**A**lbeit good brother, I knowe the matter of my writing will become offensiu vnto you, and that I am not ignorant what heauie aduersaries you haue, that daylie doe goe about to suppress the sound & faithful aduise of those, who without flattery doe wish heartilie wel vnto you, and studiousely are busied at al times

for and towardes your good . Such notwithstanding is the loue and dutie that I owe you, as seeing you in so great an error as you are overwhelmed in, I cannot in respect of our brotherlie affection, but I must needs warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt, not onelie the worlde will crie out agaynst you, but God also in high displeasure will bee angrie with you . Trulie for mine owne part I am ashamed, and also it greatlie grieueth me euerie where to heare of this extreame couetousnesse and harde dealings, by you vsed towardes your poore tenants, and other the inhabitants about you, who notwithstanding that God hath abundantlie blessed you with ryches more then sufficient, you bee yet so miserable bent vpon the worlde, as you care not by what strict and seuer handling you doe attaine vnto your wealth, onelie so you haue it, or can come by it, you holde no conscience or question at all of the winning it . Alas what cries doe you procure agaynst you of the poore and wretched people, who beeing plagued with the harde yoke you laie vpon them, are not able of themselues to redresse, but onelie doe pray to God that hee will for them reuenge it. The matter is too hatefull, and so great is the oppression and wrong thereby offered, as it cannot continue. Might my woordes become of weight vnto you, I woulde wish you to leaue it, and if not for my sake, or in regard of your owne credite thereby so greatly blemished and impayred, and your good name and fame vtterlie by such meanes obscured and defaced, yet for Gods sake, who commaundeth charitie and right to all men, who willet that wee doe to euerie one as wee would bee done vnto, who forbiddeth by such execrable lucre to heape to our selues to vniust and filthie gaine, you will refraine it, reforme it, amende it . In trueth you doe not knowe, howe much euill thereby you procure vnto your selfe, the blind desire you haue to heape vp riches will not permit you to see, what rancour, mischief, impietie, terrour and dread, you crowde so neare togither, the little care you haue of the world to come, so quencherh your affections, as you haue not power to beholde the enormitie wherein you are so vehementlie transported. For shame abstaine and become not the common obloquie of all men, bee not you the man alone whome so manie shall curse, and all men for the most part crie vengeance vpon. Otherwise

*Metonomia.*

*Narratio.*

*Euphonestis.*

*Meysimus.*

*Afyndeson.*

*Brachiologa.*

*Metonomia.*

if

if by no admonition you will relent, assure your selfe, God who is the righter of all wronges, will in most seuerer manner compell you vnto it, and in the ende by great rigour punish you for it. It little liketh mee that herein, so iust cause remaineth, as whereby I am forced in this sort to argue with you, in which action the nature of a brother may giue you to vnderstande in what sort I admonish you, and with what louing care I retaine you: the consideration of which hath moued mee (as my selfe woulde wish in the like of whatsoever I shoulde haue erred, to bee dealt withall by you) to account the sweete rebukes of a friend to bee farre more profitable then the dissembling glozes of a cruell and bitter enemy; to which end whatsoever I haue sayde, may in like maner be conceyued by you. Farewell. L. this of, &c.

*Peroratio.**Sententia.*

*An Epistle Monitorie to a father, touching the lewd  
and ill demeanour of his sonne.*

*Exordium.  
Allegoria.*

**T**Hough it seeme an approoued follie to cast pearles before swine, or to offer a golden saddle to an Asses backe: yet (not that I thinke either the Sowe worthie of the pearles, or the Assle fit for the saddle) I haue written vnto you, the one cause to manifest vnto you the vile and bad parts of your sonne whereof you will take no notice, and of which this Letter herein closed shall beare sufficient testimonie: the other for charities sake, to admonish you which are his father, that by your timelie looking to those matters, you may winde him from that, which by small sufferance will breed your woes, and his irrecoverable destruction, I haue vnderstood that hauing beene found heretofore in the like pilfering with two Masters that he serued, and the secrete information thereof beeing brought to your eares, you misliked his courtesie that tolde you, iustified the matter to bee false that was deliuered you, and not so much as examining the action, (which a good father would haue done by all manner of industrie) you allowed your sonne for honest, and affirmed that it was vnpossible hee should enter into anie such thecuerie. If I see the childe of such a father come to an euill ende, I will not maruell at all, seeing that besides the ordinarie inclinations already graffed in his young yeares, his parentes are content by winking at it, to giue him

*Narratio.*

him furtheraunce, and in a manner to affirme it shall so bee, in so much as thereby seemeth, the sonne hath sworne hee will neuer liue honestlie, and the father hath promised that hee will set him forward to *Tiburne*, for his villainie. Is it reason that men (of zeale and conscience) should goe about to pittie their misfortunes, who haue protested neuer by compassion to preuent in themselves, the iust and appropriate rewarde of their owne euilles? What shall I say to the vnhappie father of such a sonne, or rather vnhappie childe of such a father, whether shall I forewarne him or you, the one purposing, the other animating, to what vnto each of you in the ende muste become a particular desolation? Trulie these things will not continue, they can not long holde. Well (not in respect that eyther of you haue deserued so much at my handes) but for pities sake, I am content to beare with your infirmities, and (so you will not vrge mee to your owne harmes, by your courteous, though not so much as honest vsage, for honestie willeth I shoulde haue mine owne againe, or recompence) will part with my losses: but yet therewithall warne you (to which ende I haue written this Letter) that you preuent your mischiefes betimes, you doe consider the successe of your owne harmes. So long the pottie goeth to the Riuer, that at last it cometh broken home, euerie man will not deale with you as I doe. It can not bee, but you must needes knowe, nay rather bee a partaker of your sonnes euilles, howe euer you dissemble with the worlde, and face out the matter before people. Take heede I say, God when hee striketh, smiteth home, you will else repent it, for it will none otherwise bee. Because I haue yet some hope, that by driuing into your conceyte the enormitie hereof, and discovering the packe, which you saide was lockt vp from your seeing, that at the least wise for the feare of God, and to saue him from the gallowes, you will endeuour to chastise him. I haue sent this bearer, who can informe you of the truth, time and place, of that which you goe about to shrowde vp so couertlie, and if afterwardes you will not bridle him, I protest his shamelesse foreheade must bee corrected by iustice, and the lawes must further passe vppon. Surelie not for enuie of the person, but for the shamelesse browe hee beareth, as one that had done none offence, to prouoke mee by euill vsage to blaze his faultes, that otherwise by good counsell, would haue couered

T the

*Antithesis.*

*Ereasma.*

*Aporia.*

*Prolepsis.*

*Orisimus.*

*Parmia.*

*Metanoia.*

*Sententia.*

*Allegoria.*

*Metonomia.*

*Antithesis.*

them: *I* thinke it a deede meritorious to haue him punished, if you haue a desire as a father to cherish him, haue a regarde as a friend be- times to correct him, otherwise you shall sooner see him come to shame, then anie waies climbe vnto credite. But for ought *I* can heare, both father & mother are so addicted to the bolstring of his doings, as that it seemeth they haue already vowed their infamie to the world, and his life to the gallowes: good counsell may do much, and though in taste *I* seeme a bitter enemy, the prooffe in triall shall be better then of a fawning friend.

*Peterson.*

*An example reprehensorie, wherein a man of wealth sufficient is reprehended for marriage of his daughter, to the riches of an old wealthie Miser.*

*Exordium.*

**S**Ir, *I* am not a little grieved for the loue *I* owe you, to see that in these ripe yeares of yours, wherein men commonly are freight with discretion, you neuertheles do verie indiscreetlie goe about to compasse a matter so repugnant to reason, or any maner of confide- rate and sage aduisement, as whereat the worlde can but woonder, and whereof all that know you, or by any meanes may vnderstand of the match, will no question greatly accuse & for cuer condemne you. It is deliuered with vs here for certain, that you are intended (vpon the doting affection of a miserable old man, your neighbor, whose yeares are as well fraught with diseases, and his manacled and benumbed old ioynts with imperfections, as his barred coffers with coine) to marry vnto him my neece your yoongest daughter vpon a suddaine, and that to the furtherance thereof, you offered to contribute of your owne store a reasonable and sufficient portion.

*Metonymia.**Proposition.*  
*Metaphora.*

Trust mee when *I* heard it at first, *I* deemed it as a counterfeite ieast, thinking that the man whom *I* so wel knew before time, could not on a sudden become such a paragon, as whereon a maiden of her feature, youth, accomplishment, and fauor, could so quickly become enamored; neither thought *I* that howsoeuer the dotage of the olde man stood as a conceit to smile at, that you for your part would so much as vouchsafe to hearken to it, especially at any time so seriously to speake of it, much lesse to open your purse to become a purchaser of it, or by constraint at all to enforce her fauors, to giue signe or token anie waies vnto it,

*Antiphrasis.**Metaph.*

Alas sir, was there no one thing more wherein besides you *Ecphrasis.*  
 coulde ouershoote your selfe, but onelie in so bad a purpose, an ac- *Synonymia.*  
 tion so vn honest, an intendment so vile, a matter so much impug-  
 ning nature, as that the verie earth, or hell it selfe, coulde not belch *Emphasis.*  
 out againste the fayre Virgine, so huge and so intolerable a mis-  
 chiefe, to match I say, the matchlesse fauour of so young and  
 dayntie a peece to the filthie, tawnie, deformed and vnseemlie hue *Prosonomast.*  
 of so wretched and ill fauoured a creature? What nature is this, to *Antithesis.*  
 worke vnto her, whome of your owne flesh you haue ingendered, *Synonymia.*  
 whome so long you haue nourished, whome to such and so manie  
 perfections you haue trained, vppon a suddaine, naie euen in one mo- *Metonymia.*  
 ment, so manifest an occasion to cast her awaie, not yeelding vnto her  
 heavy censure, so great a benefit as death, but ten thousand griefes, *Hyperbole.*  
 the least of all which is worse then any death that may bee, wherein  
 comfortlesse she may complaine, grieue, and bemoane her selfe with-  
 out any reliefe at all, but by the precious price and hazard of her own  
 soule.

Howe vnequally doe you deale herein, to render vnto her being *Antithesis.*  
 scarce sixteene yeares of age, a husbände enfeebled by fourescore  
 yeares and vpwards, whose toes are swolne with the gowt, and legs *Hypotyposis.*  
 consumed with the dropsie, whose leane carcase beareth no appa-  
 rance but of old scars, and stifned limmes become vnweldie suppor-  
 ters of his pined corps, whome furs must fence from the least blast of *Metaphora.*  
 cold, & dew of nappy Ale cherish with warme fires, whose nightcap *Antiphrasis.*  
 carrieth more store of heat, then al his body doth of agility or strength,  
 and nose far more fruitful then sauory, with distilling drops down tril- *Antiphrasis.*  
 ling from thence in freshest spring of the ioliest seasons, maketh ill fa-  
 uored refections. What wrong do you tender the poore maiden ther- *Eretema.*  
 in? How vnworthy and far ill be seeming is the same to her, who hath  
 such a father, and apparantly shal be known to be such a mans daught-  
 er? Shall you not therein bee noted of great folly, will not all men  
 laugh at it, pitie it, crie shame of it, and her selfe poore soule praie to *Syndeton.*  
 God to reuenge it?

It is too much intollerable belecue mee, that you should  
 endeouour in this sorte by colour of your Fatherlie authoritie to  
 constraîne her, whome (albeit shee is your owne childe) yet maie  
 you not thus forcible compell vnto so vnnaturall an extremitie

*Commoratio.*

Consider with your selfe howe grieuous the thing you goe about to compasse, may returne vnto her, and whereas liking and choise is of all other things in case of marriage to bee accounted most dearest, you not onelie agaynst her will, do endeavour to induce a breach thereof; but also do giue her ouer into the handes of such a one, whose inequality so far forth disseuereth from her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vn-sufferable. Haue you no more care of her that is your daughter, but when nowe you haue brought her to the passe, wherein shee should participate the vertuous and modest vse of that, whereunto her yeares haue adapted her, and for which ende and purpose, marriage was by Gods sacred ordinance at the first ordayned, in steede of a louing and contented husbände, to giue her a withered olde Truncke, in lue of sweete and mutuall societie, to wedde her to sorrowe and euerloathed grieffe, to endow her with larger profite then with honest contentment, thinke you that shee is a stone, that her senses from others are different in their right operation and qualities, that shee more or lesse, or in stranger sort then anie others, can become therein more forcible, or lesse injured? No sir, assure your selfe, you must needs heape vp no other but extremities vppon her, it cannot bee but if you proceed herein, you must of force vnder her, the ende and conclusion is so vtterlie bad, as it cannot be remooued,

*Antisthefis.  
Metaphora.**Antihypophora.**Peroratio.*

Returne then vnto your selfe, and thinke herein what best becometh your daughter, remember that what you take in hande in that action is vngodlie, iniust, seuerer, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the diuell. Consider, that you are with pietie, and to a Christian purpose and ende, to moderate your authoritie, weigh with your selfe that the couetousnes wherewith you are overcome is no purchase to her off safety. And ballancing all these in the waight and cords of equalitie, withdraw your selfe, and by such meanes become dissuaded from so great an absurditie. So may you the more easilie performe that vnto her belongeth, as a kinde and louing father, and for the profite by this trauell reaped at your hands, bind her and all vs with greater seruencie, to loue you. Whereon concluding the scope of all my former desires, I end, &c.

*Epiphonema.*

*An Epistle reprehensorie to a young Gentleman.*

**A**Bout seuen dayes passed, I receyued Letters from my Brother N. the long expectation whereof, and desire I had to be informed of your well dooing, made mee inwardly reioyce at the first viewe of them, supposing that as I deliuered you out of my handes, I should still haue found you in the same predicament, without alteration, or so much as anie surmize of that wherof I haue beene thereby aduertised. *Narratio.*

It is long since indeede that you were with mee, at which time you were in manner a childe, neuertheles in those tender yeares so towardlie giuen, and of so milde and gentle disposition, as there was great cause whie then I should esteeme of you, and much matter offered to all others that knewe yee, whereupon to commend you: But nowe if it bee true as I am informed, your actions are turned quite contrarie, you are become a chaungeling, you are no more the same, but another in qualitie, minde and operation. *Synonymia.* If this bee so, you haue surelie taken a wrong course, in exchange of vertue, to make choise of vice: in steede of laudable exercises, to admit a number of lewd qualities: in place of good and honest vsage, to enter into a life vnciuill, lewde and sauage: your companie keeping is (as is reported) without anie order, your studies are carelesse, your pastime recklesse, your tabling drunkenesse, your liuing vnthriftinesse: finallie, blushing before time at all things, for their noueltie, you dare boldlie nowe to aduenture anie thing bee it with neuer so great infamie. *Antithesis.* These things, my good Coosen, I must tell you are vnfit for a Gentleman, and much ill beseeming that education of yours, whereunto they were neuer accustomed. From these, if you will doe aright, you are nowe to weld your speedie course, and quicklie to depart, calling to your remembrance, that what approacheth the condition of euerie ordinarie person is not meete for your credite, and what in men of common account appeareth to bee no blemish is in your reputation held to be a great and notable faultinesse. *Epiphonema.*

When men desire to bee well famed, and by true renowne to rise vnto worthinesse, they flie sloath, and giue themselues to auoyde.

all occasions of Idlenesse, they endeouour to become painefull and industrious to couet thinges of highest accompt, and to bee in companie with the most vertuous. Their credite hath no supporte by vanities, they seeke not their reputation among raunnagates, they conuerse not with Tauerne-haunters, and bibbers, they liue not with men of vilde accompt, dissolute and vngregarious, such kinde of meanes (as insufficient to glorie) they deeme wretched and opprobrious.

*Epiphonema.*

You nowe if you would bee such as you ought to bee, must also pursue the tracte of these, the sweetenesse and delicacie whereof (if but a little you will pierce into the sowe and harsh taste of the other) you shall quicklie conceiue, marke but the praise, benefites, estimate and good reporte, entertained with the one; and on the other side, the discredite, shame, discommoditie, and vile reckoning alwaies made of the other, and then iudge by your owne discernement, howe much and howe greatlie you are ledde awrie, in thus careleslie roaming vppon others vilities, and concluding with your selfe vppon the ill conceipt that all good men haue of such hatefull and disorderlie kinde of liuing, retorne betimes, ere too late, for want of good aduisement, you foolishlie begin to crie out of your winning.

*Anithesia.*

*Principiis obsta, sero medicina paratur,  
Cum mala per longas conualuere moras.*

First stop the cause, too late doth phisicke come,  
When euils smal, to great (by sufferance) run.

Credite me (whome euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, wil to a good mind become so vile and so odious as not without great sorow and grieve, may bee wiped away. I disguise not with you in that I saie, for you shall finde it and proue it to be true. It is a shame for any man in those yeares, wherein of al others his towardnes should chiefly be effected, to be accompted then bad, vilde, lewd, and ill demeaned, much more for a Gentleman, whose education was so good, whose infancy so well trained, whose adolescence so formerly with all kind of vertues indued, to become, now when most discretion should swaie in him, worse then before, more disordered then when hee

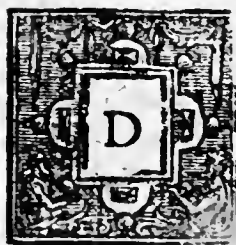
*Auxesis.*

was to be corrected, lesse cominended in his owne gouernment then when he was vnder anothers intertainment.

The loue that I beare vnto you, maketh mee the more largelye heereof to enfourme you, which for that I deeme not of anie ill seede sprong out of your owne nature, to bee growne vppe into such kernels, I doe thereby adiudge, that with more facilitie they maie be disseuered, the braunches I knowe are of others wearing, which I neuer wish to bee so farre forth lyked, as to become of your owne gathering. From the inconuenience whereof, I hitherto haue studyed thus much to withdrawe you, as hee that most of all desireth aboute anie other to enioie you. The haste of the messenger, and wearinesse of writing enforce mee to leaue. God, who is the conductor of all happie endeouours, blesse you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in mee, as yet to conceyue of you. Fare you well, this of. &c.

*Metaphora.*

*Of Epistles Amatorie. Chap. 19.*



**D**Iuers other patternes of sundrie occasions concluded vnder this Tittle, might besydes these heere bee put downe, whereof because I haue so largelie spoken in the discourse before these Epistles, I thinke the examples alreadie proponed to bee sufficient. And now the last of all these diuisions yet vnspoken of is Amatorie, whereof because the humours of all sortes with loue possessed, are so infinite and so great an vncertaintie in them remaineth, as that perchance euen in þ verie writing of his letter, the louer himself is sometimes scarce certain of his own intended purpose therein, the lesse must of necessitie be the precepts of the same, for that in some of them wee require and entreate in others expostulate the matters and occasions falling in the necke therof, other times complaine, another while satune and speake faire, then purge or cleare an accusation supposed agaynst vs. If in all this, innumerable are the deuises wherewith the regnes

repres of loue are conducted. But in as much as I haue heretofore giuen vnto all other titles their severall preceptes, I will somewhat also in this place speake to the purpose thereof: In which I must first referre the writer vnto the consideration of the honestie of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or auoydance of anie thing therein happening to the waight of his owne affection, which how vehemently, or tenderly it weigheth, himselfe can best testifie, and lastly, for the well ordering of either of these, to the examples Petitorie, Expostulatorie, Defensorie, and Excusatorie in this booke plentifully deliuered, wherein howbeit the matter of loue is no wayes exprested, yet to anie capable or wel disposed conceit, the conueyance thereof cannot in the selfe exchange of the subject be without some import vnto them.

In this place there might also bee made a distinction of loue where in a Sympathie of minds from man to man aswell uniteth together by an indissoluble league of amitie their hearts in one, as betwæne man and woman, and that for the most part by a far more waightie league, and more inuolable discretion. But sith the alteration thereof, as it much differeth in qualitie from the other, is also alike exchaunged by title, that one termed by the name of Friendship, and this other chalenging onelie to be deciphered by Loue, these amours in this definition shall onely be intended such, as are modestly tendered from men vnto women, and so accordingly herein to be exampled and written vpon.

And howbeit the little experience I haue had of some conuersing in this kinde of studie, hath sufficientlie taught mee to knowe, that the verie instinct or settled impression of this kinde of fantasie is such a Schoolemaister to inuention, and so cunning a refiner of any well disposed conceit, as that with very small help, it thereby commonlie performeth much more then well could bee otherwise intended. To the helping and putting forwardes whereof, a number of excellent penned discourses onelie pertinent and seruing to the efficacie of those amours, are with the greatest singularitie that may bee deliuered, yet in so much as this booke taking vpon it to set forth of euery the tytles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue anie want of that,  
which

which by it hath bin formerlie promised. I haue thought good for order sake, to pursue also in this place, the effect of this Methode. The circumstances whereof by the examples following shall bee tendered.

*An example of an Epistle, for the first entreatie  
of good will.*

**T**He long and considerate regarde, by which in deepe contemplation I haue eyed your most rare and singular vertues, ioyned with so admirable beautie, and much pleasing condition grafted in your person, hath mooued me good Mistresse E. among a number whome entirely I knowe to fauour you, earnestlie to loue you, and therewith to offer my selfe vnto you. Nowe howbeit I may happily seeme in some eyes, the least in woorthines of a number that daylie frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingnesse, wherein, if a settled and immoueable affection towards you, if seruent and assured loue grounded vpon the vndeceivable stay and proppe of your vertues, if continuall, nay rather inexterminable vowes, in all perpetuities addicted vnto your seruices, if neuer ceasing and tormenting griefe, vncertainlie carried, by a hazardous expectation, closed in the circle of your gracious conceyte, whether to bring vnto the eares of my soule a sweete murmur of life, or seuerer sentence of a present death, may ought at all preuaile either to mooue, entreate, sue, sollicite, or perswade you, I then am the man, who shrining in my inwarde thoughts, the dignitie of so woorthie a creature, and prising in deepest weight (though not to the vitermost value) the estimate of so incomparable a beautie, haue resolved liuing to honor you, and dying neuer to serue other but you, from whose delicate looks, expecting no worse acceptance, then may seeme answerable to so diuine an excellencie, I remaine.

*Your most passionate, loyall and  
perpetually deuoted, &c.*

**T**his example seeming to be in the superlative degree, it is intended that the direction thereof or the like, shoulde passe vnto

U

vnto

unto such a one, whose birth, education, or other complements, make sufficientlie answer the greatnesse and efficacie thereof, so otherwise to one meanlie demeaned, or farre lesse enabled, to indite or offer the like, it might seeme unto the writer, a great indignitie, as well in iudgement, as by an apparant want of some other sufficiencie. For which I thought good to admonish thus farre in this place, howbeit in the seconde Chapter of this booke, I haue touching a respect in all writing to bee had unto the partie, his partes, place and qualitie, plentifulle already discoursed.

*Another example to that purpose.*

**G**OOD Mistresse E. I am bolde though a straunger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and heartie good will which I professe to beare you, to make present surmise thereupon, that on so bare an assertion you should immediately credite me, I prise your worthinesse at farre greater value, and weigh your good allowance so much; as I onelie desire, that by your fauorable liking I may intreate to haue accesse vnto you, not doubting but by my being in your presence, I shall so sufficientlie by apparant prooffe maintaine the efficacie of that I now protest, and giue you so good occasion to deeme well of mee, as you shall haue no reason to repent you, that vpon so honest and louing request you haue condescended to my entreatie. Whose health and prosperitie tendering in all things as mine owne, I sende you with my Letter a token of that great affection I beare you, which I most heartilie praie you to accept of, and weare for mee. And euen so doe continue.

Yours, if so you please to accept of me, &c.

*An answer to the first of these Epistles.*

**T**HAT men haue skill, and are by sundrie commendable partes enabled to set foorth their meaning, there needeth, as I thinke

no other testimonie then your presente writing, your eloquence is farre beyonde the reach of my poore witte, and the multiplicite of your praises fitter for a Poeticall Goddesse, then to the erection of anie such earthlie Deesse. For my parte, I houlde them as the fantasies and toies of men, issuing from the weakeſt of their humours, and howe farre my selfe can deserue, none then my selfe can better conceiue. Beeing one of good sorte, as you are, I coulde doe no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger, wishing such a one to your lot as wel might paragonize those excellencies you write of, and answer euerie waie vnto the substance of all those inestimable prayſes. So hauing, your loue and your writing, might ( as I take it ) bee best suted together.

Yours, as far as modesty will, to answer  
swere your curtesies, &c

*A replie to the same answer.*

**G**Racious obieſt of my pleasing thoughtes, and mistresse of all my inwarde happines, sweete were the lines you wrote, God wot vnto mee your seruant howe comfortable, and how precious, knowing that their premeditation had issue from those your peerlesse excellencies, & the touch of those letters passed the guidance of your delicat hands, how sharp or powerful focuer be the weight of the same, the lesse shall be the griefe, in that she whom I honour and estimate aboue all others, hath vouchsafed to wish vnto my lot, y<sup>e</sup> accompliſhment of all those excellencies, which none but her selfe can paragonize, and wherein she onelie goeth beyond all others. Vouchsafe (sweete Mistris) that what vnto you is intended to bee pleasing, may not seeme disgraced, by the ornamente of *Eloquence*, the Soueraigne and praise-worthie *Glorie* whereof, beautifieth both speeches and reasons. Too dulle are my senses (I confesse) to blaze forth the weight of your merites, your accom pliſhmentes beeing so manifold, as whereour (if euer anie earthlie Deesse by anie excellencie were deriued) the same might bee thought to haue alonlie proceeded. You may please of my loue to deeme as of your owne defeuings the

foundation whereof cannot bee so slender, as whereon so weake a thinge as fancie shoulde bee grounded. But as your *vertues* are permanent, so may you iudge of my loue to be perpetuall. Let it once more accord with your curteous consent, that these letters with the first may haue the like fauourable acceptaunce, whereby you shall kindle in mee no other or greater presumption, then what best fitteth vnto the woorthinesse both of your *vertue* and calling. With heartes longing and sighes sending, my Letters, and well wishinges speede them together, crauing that you will euer holde and deeme of me, as of him that in all protested faith, loue and loyaltie, is and will bee alwaies.

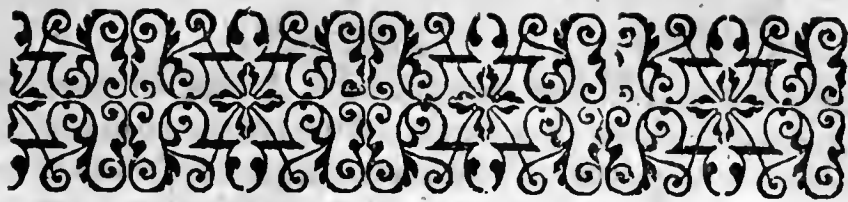
Yours, &c.

*An answere vnto the second Letter.*

**S**Ir, your message is vnto mee as strange as your selfe, who are vnto me a stranger, & what your good meaning vnto me is, I knowe not, for giuing of hastie credite to your assertions, as you seem not to challenge it, so was I neuer hetherto of my self so hastie to do it, hauing eftsoones bene taught, that of fairest speaches ensueth often the fowlest actions: I cannot condemne your purpose, because I entende the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, anie accessse may be granted: so when you shall by further notice sufficientlie make apparant that with modestie I may doe it, I shall bee willing so farre forth as my yeares and present beeing, may minister occasion, in anie thankfull requitall that may bee to yeelde my selfe vnto you. Till which time I returne your token againe and my hartie thanks vnto you by this bearer.

Your friend as one vnacquainted  
hetherto may be, &c.

THE



# THE SECOND PART OF the English Secretorie.

## *Of Epistles Iudiciall. Chap. 1.*



So I haue already exampl'd vnto you all sortes of Epistles, contained vnder the two titles of Demonstratiue, and Deliberatiue: So by the order and disposition formerlie vsed, it behoueth (as nexte in course) I doe now come vnto the title Iudiciall. Why this title is so called, I haue in that other booke already deliuered. So that now it may seeme fit, that herein as in the other twaine before going, we deliberate what order and places for the well handling and proper conueyance of these Epistles, are principallie to be obserued.

You shall then vnderstand, that for so much as the efficacie of this title is wholie caried in cause of Accusation, Inuectiue, Charge, or defence, the matters whereof are wholie censured by lawe, by common reputation, by custome, by authoritie, or by iudgement, the Rhetoricians, for the more excellent setting forth of the Oratorie partes hereof, haue vnto the generalitie of the same, allotted three states or principall heades, whereout by imitation, all our Epistles vnder this title are wholie to be caried. The first is called Coniecturall, that is, where a matter by coniecture onlie of time, place, estate, or condition of the person, or other likelihoodes to the same agreeing, may be supposed or enforced.

The second is Iudiciall, wherein not by coniecture, but by matter in action, sentence, lawe, or iudgemente, wee aggrauate the cause in question, in which remaineth the qualitie, circumstance, or greatnes to be decided, and howe vehementlie or slenderlie it burtheneth or importeth.

The third is tearmed *Legitima*, which by Lawes, customes, common vsage, or allowance, defineth a thing to bee good or bad, tolerable or not to be suffered. Out of these heades ariseth the plentie of all our following diuisions, which also hereafter are in their places to be collected, the first whereof, containing matter of Accusation or Charge, may be saide to be Accusatorie, Expostulatorie, Exprobratorie, Comminatorie, and Inuectiue. The second, beeing Responserie to either of these, may be saide to be Excusatorie, Purgatorie, Defensorie or Deprecatorie. The compasse aswell of the one as the other, either for matters accused, objected, purged, excused, entreated for, or Defended, are simply or wholie included vnder all or one of these heads before remembred.

The efficacie of either of these, aswell for enforcements, as for clearing or auoydance of anie matter do seeme to be oratione, *per locos absolutos*, places absolute, and *locos assumptiuos*, places assumptiue.

*Loci absoluti* are such, as containe in them enforcements not to be auoided, whether it be in charge, matter inuectiue, or defence, for that they are collected of vnauoidable groundes, that is to say, of Nature, Lawe, Custome, Contract, common allowance, Righte, Lawfull and Good Sentence and Iudgement. These aswell to the State Iuridiciall, as to the other of *legitima*, are alike ordinarie and common, this onely difference, that in that of Iuridiciall, they are all enforced to condemnation: in that of *legitima*, censured by their qualitie, vsc or toleration.

*Loci assumptiui*, are only collections by coniecture, and not matter in certaintie, but such as may be vrged by likelihoods, yet greatly enforce to accusation, and serue alike to mitigate by defence or excusing, this to the State Coniecturall, and this of Iuridiciall doe remaine alike common.

The parts and places Cōiectural, for the heaping of likelihoods, either to accuse, excuse, purge or defend, haue respect vnto the Wil, dispositio, or ability of any one. The Wil is searched by the outward quality or condition of a man, by his readines, hate, affection, or dislike to a thing. Dispositio, by the country or soil where in one is borne, as if wee shoulde say at this presente of a foraine aduer, sarte, Hec is a Spaniard, how can hee beare good will to England?

By his offsprig, as if we should saie, Being born and bred of lewde parents, how can the issue be good. By his education, as thus, He was so looselie trained vp, and so vilelie inured, that there is no hope at all to be in him expected. By his studies, as to saie, Consider but the application of his whole manner of living, weigh his continuall practises, see but into his parricular and ordinarie studies, and then tell mee what you may iustlie suppose of the residue of his beeing. And likewise by sundrie ether circumstances. Abilitie is bzged by Oportunitie, by Time and Place, Aydes or Supportes, and the means of either of these, measured by the credite, affection, want, companie, conceit, or instabilitie of the person we goe about to accuse, excuse, purge, or defend.

Thus haue I largelie deliuered vnto you, the sum and scope of what in speciall to be intended vnder this title, the vse and more particular shew whereof shall bee by their severall Epistles more amplie explained vnto you. And howbeit I could here a little dwell by some continued discourse, in the commendable advancement vnto you of the woozthinesse of this present part we haue now in hand of well wzing, wherein not onelie these places already remembzred, but in a manner all other partes of the Deliberatiue and Demonstratiue kinde are most plentifully accited; Yet will I but remember vnto you howe effectually by the well handling of anie the particulars therunto belonging, and howe farre more singularlie then in anie others, the excellencie of a good witte and a quicke, and fine inuention is most fullie deciphred, seeing that in the occurrents heereof, the writer is neuer tyed to anie one course in particular, but hath scope to wade into all things in generall.

For that by the verie order of these Epistles, hee shall sundrie times haue occasion to vse the partes Descriptive, Laudatorie, Vituperatorie, Hortatorie, Swasorie, Disswasorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times diuers of the most part of them altogether. Wherefore leaning any further respect hereof, vnto the ready conceite of such as thereunto may be enabled, we will proceed vnto the rest.

The partes for Disposition required in these Epistles, are as in the others before going, that is to saie; Exordium, Narratio,

97

02 *Propositio, Confirmatio, Confutatio, and Peroratio.*

The first of the distinctions vnder this part Iudiciall to be prosecuted, appeareth to be Accusatorie, which either simple by conjectures, or by matter of knowne or verily supposed troth, as you haue before remembred, or both wayes at once, may bee conueyed. Whereof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which being framed to be questionable betweene a Merchant and his seruant, falleth out in sort following to be performed:

*An example of an Epistle Accusatorie in the state Coniecturall, from a merchant to the father of his seruant.*

*Exordium.*

Sir, you will perchaunce maruell to see the sudden accesle of these my letters vnto you, together with the hastie repaire of my man, (such as heretofore hath not beenie accustomed betweene you and me, sithence our formost acquaintance) but to stay that doubt, and to enforme you at large, what vrgent occasion I haue so to doe, it may please you with as little discontentment as may bee, to giue your selfe to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordinglie.

*Narratio.*

Your sonne sir, who nowe these three yeares passed to your good lyking hath continued in my seruice, and whome your selfe doe verie well knowe, that for the reputation of his parentes and friendes, I alwayes for the most part haue entertayned with especiall trust and regarde, beeing this last Summer returned out of Barbarie, with an aduventure in a shippe of mine owne, I did vpon great choyce, immediatelie after his account deliuered, place in the ouersight, disposition and rule of all my whole goodes, stocke, and Merchandise. And in expectation and assurance of his especiall and more then ordinarie care and good behauiour therein, did about September last (vppon a iourney which I had to the North partes with diuerse of my nearest friendes, whereby I was compelled to bee soorth by the space of two Monethes) commit vnto his like credite, the custodie of diuers summes of money already receyued, as also the collection and further receyte of sundrie other paymentes of great waight, at the dayes and times wherein they were payable, by him to my vse to bee relierued and layde vp.

vp, sithence which, by what sinister humour I knowe not, nor by what vntoward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, hee is gone away, no man knoweth whither. Vpon the newes whereof being greatly aflighted, I haste to his counting house, search his bookes of receits and paiments, and therewithall breake open his deske and coffers, in which after all reckonings fullie perused and considered of, I finde my selfe to bee backwards of diuers allowances, the certainty whereof I cannot yet determine, but the greatnesse by the likelihoode, is verie vehemently to be suspected, by reason that in this sort, without anie other occasion he is fled, and from so great a charge without knowledge of anie one about me, so suddenly departed.

What presumptions I haue, and those verie large, by such kinde of dealing, whereby I may iustly burthen him, you may heereby coniecture, as first his disposition, giuen (as sithence hath verie credible bin reported vnto me) to be verie prodigall, & of most excessiue expence, then the occasion offered by such immoderate confidence in him reposed: next, the vncontrolled rule hee bare throughout all my dealings: lastlie the time and secrecie of his departure, beeing thus hastened in mine absence, and herewithall some such things which are missing, as whereof none were priuie but himselfe, and whereunto no accessse could bee without himselfe. Insomuch as the losse which I reckon of, and wherefro I can yet finde no release, by reason of this his vknowne departure, cannot (for ought I hitherto perceiue) amount to so little as CC. li.

By some fewe that since his going away haue encountred with him, it appeareth, that not onelie he is well monied, but also of his journeying Westward, whereby I am led to thinke his resort to be no way so likelie, as to you which are his father, or to some other his friends there about you. For which cause I haue directed these together with my man, as well to referre vnto your consideration what hath passed, as also to pray that by your due search and examination of the action, both his person may be answered, and my suspicion of him the better and more manifestly be cleared: and euen so recommending my selfe and cause to the furtherance of your good direction, I take my leaue. This of, &c.

**T**his letter hauing direction from the maſter to the father, in ſeeming a Gentleman of ſome good account, we will according thereunto ſtame you an anſwer, which in this place according to the nature thereof may be tearmed Excusatorie. The conuenance of which, either leſſeneth by vehement likelihoode the qualitie of the offence, or otherwiſe (though not clearlie auoydeſh) yet by the naked truth or ſimplicities of the action it ſelfe, maketh it ſeeme of farre more ſlender moment or importance, then befoze it might haue bene coniectured. And forasmuch as the father was a by partie to the wrong ſuggeſted, and one!y in that it was his ſon, and the reformation of the thing oppoſed, might by him in ſome ſort bee redreſſed or recompenced, wee will ſuppoſe herein the Letter in forme following by him to be anſwered, and the reſidue vnſpoken of to be left to the purgation or defence of the other on whome the fault is charged, and to whome in particular, it belongeth to ſee the ſame anſwered.

*An example exenſatorie returned to the effects of this coniectural epiſtle, from the father to whom the ſame was written.*

**M**aſter R. I haue receyued your Letter, to no ſmall grieve (at the firſt) of my priuate conceyts, but ſithence hauing examined the matter am ſomewhat deliuered of doubt, by the ſatisfaction that in ſearch of the cauſe I haue already receyued. My ſonne (as you write) was here in the Countrey, at my brothers houſe, not farre from mine owne dwelling, and yet ſo newlie come thither, as he had repoſed himſelfe but one night ere the ſight of your preſent Letters and meſſenger were arriued.

To the action wherewith you do charge him, I can ſay nothing more then that himſelfe hath written, which agreeing with the former ſpeech, and firſt examination had by his Vncle, I muſt hold as yet vndertermined till I heare your further anſwer. For the coniectures you haue deliuered, whereby to induce that you are a greater looſer by him then without further grounde I can hitherto imagine. I anſwere thus much, that the alteration were verie ſtrange, and humour too ſudden, to finde him now ſo lauiſh, whom befoze time your ſelfe haue commended to bee ſo frugall, and eſpeciallie in whatſoeuer

to his charge and gouernment hath by you beene committed.

To the residue I will be silent, because himselfe that first bredde the occasion appeareth meetest to answer it.

If I heare not from you before the middle of this tearme, my intent is by Gods grace to bee at London, where your apprentice and my sonne shall be in person forth comming vnto you. At which time if I find farther defects, or more equitie to charge him, contrarying to that which alreadie haue bin answered by him, he shal not be mine by anie his ill dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartilie vnto you, I do bid you farewell. This of, &c.

*An example Purgatorie from the partie chalenged in answer of the Epistle accusatorie before remembred.*

**I**T may please you sir, on Munday last, beeing the next day after my comming to my Vncles, he sending to T. to my fathers house to vnderstand his pleasure, worde was returned immediatelie, of a messenger and letters receyued from you, whereby it was my fathers pleasure to commaund me to his presence, and to require mine vncle to be there present also in companie. Narratio!

At my comming thither, many things were laid forth as wel by your writing, as by the mouth of your man; how grieuousslie you were damaged both by diuers summes wherein you were short in reckoning, and other thinges by you missing, vppon my running away (as you tearme it) the muchnesse whereof was not so much enlarged by your letter, as the ouerlauish deliuerie of your man had to the great encrease of ill opinion in my father, with diuers vnbeseeeming tearmes, augmented the same. Prosonomastia.

And notwithstanding I had in mine own conscience sufficientlie, and with sound appearing trueth to the viewe of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction to my father, nor a matter clearelye auoided towards you, till in your plaine and certain notice, I had also confirmed the same, I was commaunded by him to write what I there affirmed, and accordingly to aduertize you of the state of your busines, and inualidity of your coniectures, that by the verity thereof I might with more liking

be reputed of, and himselfe haue lesse cause then he supposed where-  
at to be grieved.

To the matter of your letter, whereby I am accused, and in which you saie you are backward I knowe not in what, it appeareth that for the finding out of the certaintie or likelihood thereof you entred vpon my desk and coffers, and searched my books of account and payments, which beeing so, if you were as circumspect in my behalfe, as you were in a rash surmize of your own harmes, you might haue assured yourselfe, for to haue found no one penie of any summe wanting at all, or where any was missing, either by exchange at your own appointment, or vpon other good occasions to haue also seene howe the same was bestowed, or where, or vpon what it was els where imployed.

*Metonymia.*

For your better assurance wherein (if hitherto you vnderstande not so much) my boxe marked with this letter A. lying in the neather parte of my deske, will confirme the same, And least I might be de-  
ceiued in ought, before your comming, by the sinister practise of some such as had more enuie at my honest credite with you, than care of your good (whereof I mistake not at all, if I iudge this *viper* to be one) I not onelie reserued notes of euerie thing, caused one whome you will belecue (though to what purpose I protest hee then knewe not) not onelie to tell euerie summe of money remaining in euerie bagge, and to see the same sealed vp, but also to set his hand to my notes, as witnesse to the same, so much I knowe I lefte, and of the residue the declaration of a trueth shall bee witnesse sufficient of mine owne fidelitie.

Finallie, touching the likelihood of my going awaie without know-  
ledge, and that also in your absence, to bee a token of some waste or wrōg to you offered, which you value not to be so litle as CC. pounds, I trust fir (albeit the sum be great where little remaineth, and if also it were lesse, it were yet too much to bee lost) your selfe notwithstanding can tell verie well, that more then once I haue bin credited with ten times the value of that at your handes, when by great similitude, I could with more facilitie haue benefited my selfe to a farre greater value, if I had bin so disposed, then what herein to be accompted of, and (if so I had beene then also minded) coulde haue been therewith farther out of your reach then euer I yet intended. And where you suggest that it is sithence told you of my lawish expence, I can thereunto  
say

say nothing more then euerie one knoweth, that trulie will speake of me, and so you find not the hindrance in your owne accompte, I trust you will beare equallie what in others opinions maie bee construed of reasonable.

My going away is apparant, I cannot denie it, wherein if hap-  
pelie I haue done more then beseeemeth, yet none so much as my selfe  
hath thereby beene wronged, for that such occasion hath by meanes  
thereof ensued, whereby my credite by sinister reports hath so great-  
ly been hazarded, yet was not y<sup>e</sup> same altogether done without cause,  
nor voide of honest excuse, for if either I had beene certaine of your  
so speedie returne, or had not had so presumptuous an intruder vpon  
the trust to mee committed (as at my comming to London I shall  
make more plaine vnto you) I had not done as I did. And this assure  
your selfe sir, that howe farre soeuer you imagine or are informed, that  
mine vncontrouled rule in your house stretched, if I might with per-  
formance of a honest trust haue discharged the same vnto you, as  
I alwaies had endeouored, I neither had leste your house or stocke,  
to haue depended vpon so harde supposed reckoning, nor lost you  
one houres commoditie of my seruices, as you now challenge me to  
haue done.

My endeouour towards my self, my fathers care, and your woon- *Parabola*  
ted good opinion, hath mooued mee in sort as you see, to giue iems  
of those whome iustlie I am to complaine of, and to praie you that  
surceasing all other surmizes vpon our hastie comming to London  
you will more circumspectly in the meane time consider both of your  
dealings and my writing, which in as dutifull manner as beseeemeth,  
estsoons crauing at your handes, I doe (as euer I haue been) remaine;  
and take my leaue, &c.

Your seruant confirmed in all fidelity  
towards you, &c.

*An example of an Epistle Accusatorie in the State Iuridiciall  
and Coniecturall.*

**I**Niurious R. iniurious I maie iustlie tearme thee, whose long ac- *Exordium*  
quaintance with mee, and interchangeable good liking passing be- *Anadiplosis*  
A 23. twecne.

betweene vs, bredde yet so little respect in the waight of the same, as could not forwarne me of an euill so imminent, by meanes whereof I doubt and cannot forbear to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunitie, as I shall neuer cease to remember.

*Emphasis.*

But why (sencelesse as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, disposition, and euerie accident and circumstance of the partie, whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermaunde the same, not beeing able by a more certaine veritie in open shewe to impugne it, there is none I am sure would belecue no anie one that in respect of the manifolde likelihoodes thereof, would almost so much as vouchsafe to hearken vnto it.

*Metanoia.*

*Epizeuxis.*  
*Merismus.*

But if in the foremost deliuerie of these thou already musest, and art desirousto be resolued what it is, wherein so questionles I deeme my selfe thus deepe lie to be wronged: knowe then, that finding here at L. thy kinsman, thy unhappie kinsman, wandering as a stranger, conuersant with badde fellowes, threedbare in apparell, forsaken of his neereft kindred and friendes, readie to perish almost for want foode, and so penniless, and therewithall estranged from all good account, as beeing amongst other lewde persons, brought before a Iustice vppon suspicion of his wretched liuing, my selfe beeing in presence, and taking vppon mee in hearing of his name, to bee knowing both of his parentes and Countrey, had such credite with the Iustice, as hee forthwith discharged him, wherewith not contented I did for thy sake, and in regarde of thee alone, take him home to my lodging, apparelled him, saued his life, recouered againe his lost credite, and restored him: Were not these benefites, thinkest thou sufficient to binde an honest nature, to thinke himselfe beholding to such a one? Happie had I then beene, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen farther credite and liking vnto him. Alas, was it alone my chance among so manie that had cast him off, euen then to entertaine him, to relieue him, to reckon of him, nay rather beyond all reason (as thy selfe by the sequell wilt confesse) so farre forth to dote of him, as nourishing my secrete mischiefe, as it were in mine owne lodging, vnder the shadowe of mine owne couert, yea in my verie bosome, I

*Ironia.*

*Merismus.*

*Eresoma.*

*Parison.*

*Ecphonesis.*  
*Anaphora.*

*Allegoria.*  
*Synonymia.*

must

must lead him yet farther along, in the end to spoile me, and to meditate nothing so much, as my intended destruction :

Thou maruellest I know to heare this (and strange & most strange *Paradoxon.* it is I must confesse) but yet true, and if not in him true, then in no other true, by all likelihoodes. But ere I farther report vnto thee, howe and by what accident encreased my grieffe, let mee yet shew thee more what I did vnto him. So ordered the vnluckie starres my cruell Fate, *Periphrasis.* and in such (more then disordered maner) wrought the heauens against mee, as albeit here at L. (for I must needes deliuer a truth vnto thee) *Parenthesis.* he was greatly desirous and became and earnest suter, I shoulde euen at that time leaue him : yet pressed by mine one misfortune, and more then tolerable liking, nothing regarding, or so much as once remembering in what worse estate I might haue conceiued him, I be- *Metaphora.* thought my selfe he was a Gentleman, bredde of good and vertuous parents worshipfullie allied. In their Countrey whilome well reputed, and if anie defect had before befallen him, I knewe hee was a *Hypotyposis.* yonger brother, and want of liuing and maintenance might impaire him, I had no sonne of mine owne, his learning and other qualities (not to bee despised) drewe more and more fancie vnto him : what should I say? I rendred vnto him all account and preferment that *Meiosis.* lay in my possibilitie to procure him: and shortlie to conclude, into the Countrey (furnished in the best part according to his calling) I tooke him with me.

If I should say to thee, that his demeanour, his attendaunce, his *Asyndeton.* forwardnesse in all thinges to my noted liking, his outwarde shew in whatsoeuer action vnto mee seeming to bee pleasing, did not of it *Liposte.* selfe appeare to challenge so much, I shoulde lie vnto thee. But what of that, howe is falshood couered, but by the daintiest glosse: where *Sententia.* lurketh craft, if not in the shade of most simplicitie? Could the *Allegoria.* Syren deceyue, if shee had no song? Which way should men bee bewitched, if there were no meane of inchauntment? But did hee in the ende proue such in deede, as he seemed, or hereunto appertained? *Anhypophora.* No, no, God knowes he failed much therein, yea, hee was too farre from it. See then how much beyond my selfe I was, that beeing thus *Polyptoton.* intreated to discharge my selfe of mine owne bane, would yet allure *Allegoria.* both Gods and men, to bring into my bosome the purport of mine owne secrete and vknowne mischief.

Christmasse

*Metalepsis.**Synonymia.**Emphasis.**Hypotyposis.**Merismus.**Climax.**Polypoton.**Periphrasis.**Anxesis.**Emphasis.*  
*Prosopopæia.**Epizeuxis.*  
*Parenthesis.**Ironia.*

Christmasse nowe drewe on, after that a good time we had remained in the Countrey, alas that times ordained and sacred to holie purposes, should become ayders and furtherers to mens vile imaginations. In this time, whilest all mens mindes were busied and occupied in dauncing, banquetting and feasting, as vsse and custome, and season of the yeare had of auncient times induced, whilest the Hall was full of ail sortes of people, reuelling, playing, and occupied in pastime, my daughter (O grieffe to thinke on, and heauiest found to remember) my onelic daughter was at bed-time missing: Search was made heere and there, inquisition of this partie and that, this way ranne one, that waie another, the house was troubled and filled with all hurlie burlie, onelic wading further into the matter, and her Chamber throughlie perused, her apparell was missing, Chests broken vp, iewels bereaued, mine owne lodging spoyled, and in the ende, I sawe and found my selfe in what cruell sort that might be robbed.

Hereupon grew suspition, and of suspition arised matter of likelihood, and of likelihood at last, assured and most probable coniectures. One while this man was brought in suspect, another while that partie chalenged, then he was misdeemed, and another againe culpable adjudged, but all in vaine. For hardly could my mind suppose, that hee to whom my thoughts were so sincerely tied in all more then common affection, would so farre forth haue beene estranged, as at any time to become, weeting of my intended harmes, neuer a conspiratour, much lesse an executour. But wicked and vile conceited *frand*, what cannot dissimulation, in cloake of sugred guile vnder thy title put forward. And yet might my ignoraunce herein verie well haue become excusable, for a seuen night before that time, that luckles time in which this action was concluded (for long before was it purposed) your kinsman by my allowance and good will had taken leaue, and seemed to be departed, to goe into N. to visite his friends, whose absence besides the little matter that euer in him I supposed to be hercunto sounding, and euerie other circumstance conducing in all his common behaviours, not so much as in shewe to giue a shadowe of this or any such like pretence, could neuer haue induced mee to the least imagination at all, that hee of all others, would haue offered to be seene in anie such thing.

But

But if you will nowe aske mee what presumption I haue then to charge him more then another, in whome so little matter of suspicion coulde before time bee conceyued, I will aunswere yee. The presumptions are, their conuersing together in one place, besides that, shee is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuise whereof appeareth nowe but a plaine colour, to haue procured this vn-happinesse. Of all which I am so surelie ascertayned by the credible report of a Gentleman, so honest, and of reputation so sufficient, as whereof I need to make no question. For once they being together, and in such sort as is deliuered, argueth the circumstance of his going to N. to bee but a meere disguising, his intent eyther onelie to bee a meane with lesse suspicion to compasse her, and so consequentlie to betraie her, the stocke whereupon they liue, to bee my wealth, and what from mee is robbed and vnkindlie bereaued, howe can it otherwise choose? is not the matter plaine and euident? how else should he see her, compasse her, receyue her, and in such sort entertaine her?

*Expediis.*

*Eretema.*  
*Alyndetora.*

If these bee supposes, then what may bee serious, if such assured notes as these seeme trifles, what then can bee sayde to bee certaine? and yet long was it I must needes bewraie, ere my selfe could conceyue the similitude it bare of trueth, so harde a matter it is where good opinion is once rooted, by the veritie it selfe, almost to driue out the same. But nowe sounding deeper into the action, I finde both will and abilitie in each poynt so furthering, as without I determined to winke still in mine owne blindness, I must renounce all fauourable conceyte, and vtterlie confesse the same to bee but an error.

*Epitropis.*

*Epiphonema.*

*Metaphora.*

For hauing waded into euerie deepe conceite, and imagination of the accident, well weighing with my selfe also what maner a one the partie hath beene, how euill vnto mee sithence he hath likewise beene reported of, how vilelie before my receit of him hee was generally demeaned, with what base people, and men of basest reckoning I found him accompanied: I do immediatelie condemne my selfe that was so sottish as to expect any other euent at his handes, then what hath already succeeded, seeing where so manie euil dispositions haue bene before time abounding, it is not easily noted that from such a one any

*Epanodis.*  
*Parisen.*

*Anhypophora.**Myndeson.**Meiosis.**Concretio.**Peroratio.  
Synonymia.*

good at all coulde bee at anie season proceeding. But too late nowe to my no small grieve, doe I fall into this reckoning, which wisdom would before haue preuented, and more circumspectlie haue intended to. For whence (if I trulie shoulde speake of the action) ensued this abilitie? Was it not the fauour and especiall liking wherewith I receyued him? Howe could hee else haue presumed on it? Howe could he haue sought it? Howe could he haue done it? But not for this doe I accuse thee my R. as either accessarie, or fauourer of so badde and vnkinde a purpose, but for thou knowing his course of life, weeting of my well deeming, assured of his beeing with me, hauing reported vnto thee in what degree I did credite him, woulde notwithstanding not so much as tell mee of him, nor suffer mee by thy gentle admonition so much as to surmize how I might bee decciued by him.

Let I pray thee the sorrowfull demonstration of these my Letters bee a meane vnto thee, as thou louest mee, tenderest mee, and carest for me, to search out the truth, the state and circumstance of the thing, and yet (forlorne as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardlie after this in any sort abide her. Yet for my minde desireth to be resolued (though euen in these verie wordes deliuering I doe not seeme to doubt) let me receyue the plentie thereof at large, bee it that the resolution be a confirmation of mine owne unhappinesse, the force whereof beeing past remedie I must support as I can, and seeke as I may to endure the rest with patience.

*A Letter defensorie answering by confutation all the obiections  
in this former Epistle surmized.*

*Exordium.**Insinuatio.*

IT is sir, accustomed that men in grieve of minde doe often speake diuers things, for which in respect of their sorow they seeme to deserue many wayes to be pardoned, according to which, your selfe hauing of late sustained some aduerse hap, do what by surmises, & what by misreports, seeme to be at oddes with your owne liking, and vpon a so: dein to become enraged with your owne fancie. In the course of your whole letter viewing the wrong you haue sustained, & the extreame disquiet wherewith you are perplexed, I pittie your misfortune,  
and

and as a friende doe inwardlie grieue at that wherewith you are troubled, wishing that either I had abilitie to redresse the matter to your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinsman, whome for my sake in such sort as you *Polypoton.* write you receiued, and to whome vpon the outward deserte of his behauiour you vouchsafed such entertainment, and vppon whose absence and departure (albeit with your good liking) you seeke to intrude the summe of all your unhappinesse and misfortune. Hee is not indeede at this instant here in the countrey, but as I deeme and you haue informed, about London. Neuerthelesse for so much as it seemeth by your writing, and also by his thankful acknowledgement and deliury, both vnto me and others, how much he hath stood beholding vnto you, and that it standeth to bee parcel of a gentle mind, as wel to recognise a good turne, as to remoue by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustlie conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I will endeouour vpon mine owne knowledge as farre as I may, and so much as in truth I canne lawfully iustifie, hereby to satisfie you, and if it bee possible to expell those causelesse coniectures of him, that in such sort doe annoie you.

To the matter therefore wherewith you are grieued, I thus much *Apostrophe.* dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly misconceiued, and the reasons leading me thereunto are these.

First, where your selfe doe confesse that the onely matter you haue in apparance inducing you to accuse him, is the credible report of a friende of yours, that sawe him and your daughter at London, and a suppose thereby, that shee is at his disposition, and the theft of your goodes to them both an indifferent finding. I saie the validitie of all this is nothing, for omitting that by diuers casualties men and women at aduenture doe daily meete, experience whereof is in common vse amongst our selues, and euen then when we least do thinke of it, and most woulde woonder at it, the reason whereof I ouerpasse, because to the accident I am but a straunger, what reason

Answer to  
the cause of  
coniecture.

Procatalsis.

haue you so resolutelie to thinke that the expenses whereon they remaine (so bee it they doe as you alleadge continue together) must onelie bee drawne out from that part of your lost substance, and so by consequence aggravate a likelihoode of his stealing your daughter? I neede not I trust perswade you of his kindred, nor abilitie of his friendes, it resteth not in doubt, you knowe it: then vnderstande you sir, it may also bee as possible, that some one or other of them might at the length by some more gentle motion then before time tender his good. Whereof I need make no question, my selfe can assure you, for that an Aunt of his dying of late, left him possessions to three hundred poundes value, which beeing at his choise either to accept a diuision or money, it is like he hath the coine and let the lande goe, and therupon is the better enabled to do what is reported vnto you both for her and himselfe.

*Erotema.**Dichologia.**Antipophora.**Pleonasmus.*

Hereupon you begin to call in reckoning his life, and I knowe not what late reportes and informations of his liuing, to coniecture thereupon his common disposition and illvsage, with abilitie to doe you a displeasure, performed by your owne countenance. Alas sir, why shuld you be so far led awry by these vncertainties? Know ye not that reportes are manie times slaunders? and that men for the most parte speake generallie when they find a man in any sort to be iniured particularlie? Hee is my kinsman I confesse, but not for that would I yet defende him in his treacheries, but for mine owne knowledge of him from the beginning, canne I witnesse the contrarie, I must tell you to conclude thereupon, you do him small equitie. What if hee fell into your notice by a little penurie? Manie an innocent and good man by want hath beene driuen to ill companie, yet themselues vnknowing, and not weeting at all of their facultie, and so truelie may I herein deeme of him, gladlie in the meane time thanking you, and himselfe estsoones confessing the weight hee then receiued of your curtesie.

*Antisthesi.*

And if we shall aunswere likelihoodes againe by coniectures, why may not (I pray ye) the carefull endeuor and diligent aduerting, your selfe doe confesse in all his continuance to haue remained in him towards your liking, be as well a testimony of his honest affection, and glad indeuor to recompence by any seruice your kindnes, as vpon this naked sole information, you would goe about to wrest it as a token of

dissembled injurie? Nay rather why may not the suppose thereof bee *Metanoia.*  
forcible to quench any other conceipt to the contrarie, seeing in the  
revolution of the same, you also doe graunt, that in all his behauiour  
you neuer sawe so much as one suspect, whereby so farre as you are  
gone, in such sort to induce you? For my part if we shal studie to mea-  
sure the conditions of men aright, I am of opinion that wee ought ra-  
ther to credit the vse and practise daily seene before our eies, then by  
any misreport or vnseemely coniecture to giue scope vnto our owne  
imagination or a selfe willed fantasie.

Honest gratuity and dissembled trechery, seldom in my conceipt, *Antithesis.*  
do drawe in one line together, thankfull I doe know him vnto you *Dialysis.*  
for any benefite, for I haue seene him more then once, and that most  
feruentlie to professe it, how he should halt with you by nature I finde  
not, as whereunto I neuer saw him addicted: besides, thus much can  
I yet say more to ascertain you, that about the time mentioned in  
your Letter, hee came hither to visite vs, since which till within  
this fortnight he remained with vs. After about the receipt of his mo-  
ney, and for the conclusion of that agreement, hee was disposed to  
London. There what hath betided him I cannot rightlie enforme  
you, yet may the apparance hereof bee sufficient, by good reason to  
assure you, that beeing thus continued, as I haue declared, hee coulde *Confutatio.*  
verie hardly and almost without possibilitie, haue beene so forwardes  
in the matter as hath beene suggested by you.

In respect of your ancient amity and acquaintance, I doe yet pray  
you, that you wil be recomforted of your griefes, opposing vnto your *Epilogus.*  
selfe this one assurance, that by some strange euent your daughter is  
happened to his knowledge, and this fixed hope that by beeing with  
him, she is retained to her best safegard, who as well in respect of the  
accompt he beareth vnto you, as of the curteous regard it is most like  
he carieth vnto her, hath vpon some vrgent businesse beene compell-  
ed to stay her, determining in some conuenient time, I warrant  
you to your comforte and his credite and good opinion to be encrea-  
sed, to returne her vnto you. Not being vnmindfull howe much I  
haue heretofore beene staied, both to thinke woorthilie of you, and  
to thanke you, I doe for the present bid you most hartile farewell.  
T. this of, &c.

## Of Epistles Expostulatorie. Chap. 2.

**W**ith these expressed examples, I thinke good to conclude this passed title, and thenceforth to goe to the next, which is Expostulatory. This worde seemeth to haue his definition of reasoning, debating or arguing a cause, thereby to find the depth, weight, certaintie or qualitie of the same, and according thereunto to lessen, qualifie, or enforce the substance of grieve or mistlike by such meanes conceiued. And albeit iniuries, mistlikes and discontentments are ordinary to all men, yet do they for the most part, fall principallie to be receiued among friendes, among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before anie vile reproch bee performed. And this also not where there is a resolute malice already conceiued, but where men aduisedlie and consideratlie do deliberate of their and other mens actions according to reason to bee considered. By which aduisement being led, without anie haire-baine or brainsicke deuise or humour at all, they sometimes mildlie, and in courteous and louing tearmes according to the state of the writer, and the condition of those to whome he writeth, expostulate the iniurie, desirous rather that the truth by circumstances might be knowne, then anie quarrellsome matter to bee obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittinglie nor badlie. But if the effect of your writing be not determined in anie of these two sortes, but falleth otherwise to a manner of reproching of benefittes, or to an exclamation or bitter enforcement of euils, then may not the same bee said to be Expostulatory, but rather to bee exprobratorie, or inuective, of which both twaine hereafter shall be further declared. And as this kind of expostulating falleth most with persons of equalitye, for that it is scarce thought good maners, and sometimes helde perillous to dispute of offences with one far about vs in authoritie, and with our inferiour so to doe, it turneth more often to bee Reprehensorie then otherwise: yet is the force thereof manie times caried from an inferiour to his better, neuerthelesse with a kinde of aunswerable submission alwayes respectiue to

to the others reputation or greatnes. And so may a man with his inferiour also in good sort sometime expostulate an iniurie, where in if he shall boughsafe so to doe, the partie lesse in abilitie hath the more reason to recognize his courtesie: for a man of good sort and greatlie reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to be noted an insury, cannot be but much to be praised, and so adiudged in that betternesse, as to proceede of a most singular bountie. So be it he do it not by insultation, nor anie pique of vainglorie, for so doing it loseth a great part of the vertue therein praysed, but lesse the desert of the partie be such, as may well merite that or a greater euill to be tendered. By all these means as aforesaid may iniuries be expostulated, the vsage whereof as well in matter of accusation as defence, is indifferently to be carried, considering that onely by varietie of allegations and not otherwise those questionable causes are to be sifted. And so here out will we wade in to their severall examples.

*An example of an Epistle expostulatorie touching certaine iniuries  
betweene two friends.*

**M**Aister L. there passed if you doe call to minde, twixt you and mee certaine speeches of great secrecie, vehementlie concerning the state and good support of my brother. And for asmuch as I had then great suppose, both of your honest courtesie and great fidelitie (as I thought) sufficient to the matter then spoken of, I did (the extremitie of the cruell creditours requiring it) not sticke to reueale vnto you the conceiued maner and means how the same might be redressed. I do verie perfectly remember, that but to one other besides your selfe, I did communicate the cause, of whose rare and singular honestie I doe so much assure my selfe, that if hee should reueale the same, I could despaire for euer to find any man secret, or that with whatsoeuer matter of friendship might hereafter be credited. But to be briefe with you, the secret is discried, and therewithall so fully laide open, as the whole maner of the same in sort as it was determined by one of the parties whom it specially concerned, hath been to my brothers owne cares deliuered. The other partie to whome I reuealed

*Narratio.*

led it hath chaunged his lodging, and hitherto I haue not sent vnto him: whose approued fidelitie for that it remaineth of no small record to my certaine knowledge, I will presume to verifie. It resteth then that I must needs expostulate with you touching the iniurie, of whome I haue more cause to doubt, being thereunto led not without manie and those verie absolute coniectures. For first it is generallie knowne, that you are verie needie, and to be plaine with you, there be those that will iustifie that by such meanes you do shift now and then verie cunninglie. It is master L. a verie base kinde of shift for a Gentleman in anie treacherous manner to deale with his friend so vnkindlie. And I can prooue besides, that sithence my trust reposed, you haue entred speciall conference with the partie. The time likewise dooth somewhat assure me, in which no one but your selfe coulde so suddenly preuent mee. There want not to giue scope hereunto, the speeches also which the next day you deliuered mee after I had spoken with you, which was, you feared least my man ouerheard, and might possiblie descrie mee, whom your selfe knewe an houre before our conference, to haue beene discharged our companie. Againe, the person and place where he remaineth, enforce something, whereunto vnaccustomed you haue accesle, and therefore for some speciall policie. And notwithstanding all these vehement likelihoodes, yet will I not condemne you, till I see how you will confute mee. Albeit my censure hitherto passeth that verie hardlie you may answer it, without especiall note of infamie; which being so, the displeasure may returne such as I can tell you, will not be mastered verie easilie. The haste of the messenger forbiddeth me longer delay, by reason whereof, I am compelled to leaue you, B. this of. &c.

*An answer defensorie vnto the effects of  
the same Epistle.*

*Exordium.*

*Litrore.*

*Excusatio.*

**M**aster H. The manner of your writing seemeth vnto mee verie straunge, and the circumstance such, as I promise you, wherewith I was neuer acquainted. I am not a little greeued to thinke that you shoulde in that peremptorie sort you doe, attribute vnto mee the name of so base and unfitte a dealing. I would well you and your informer vnderstoode: that  
it

it is not my practise to vse that cunning, which you like to tearme by the name of shifting, neither (by whatsoeuer necessitie constrained) doe I inure my selfe vnto the same. *It is an olde Prouerbe, Where the Paremia. hedge is lowest, there euerie man is readie to goe ouer.* The verifying whereof appeareth in you, who hauing no more certaintie then your meere imaginations to suspende mee, doe iniuriouſlie obiect my necessitie, as beeing the onelic meane wherewith to disgrace me. Whie, maister H. dooth it therefore followe because I want, that my *Antihypophora.* minde must of force become maimed with such treacherie? You are deceyued, and they guesſe much awrie, that in such hatefull manner doe go about to abuse mee. What argument call you that, *Erotema.* that for because you reuealed your counsell to vs two, and it liketh you to preferre by certaine allowaunce the others reputation and abilitie before mee, that therefore I haue deceyued you? Whie if you list to suppose a trueth on my side (as lawfullie you might doe) were there not as much reason that I for mine honestie, as hee for his brauerie shoulde as indifferentlie bee censured? But your probable coniectures you will saie doe entice you, the one whereof is *Procatalepsis.* the time wherein none coulde preuent you. Was not I pray you that other in Towne as well as I, though hee altered his lodging? And suppose that euerie daie wee were both heere since, may it bee *Paranologia.* vnpossible that another might endamage the matter as well as we? But I had speciall conference with the partie, and the place and person without that occasion, of no likelihoode by mee to bee frequented. Had I conference? Is that a thing so maruellous? Am I *Erotema.* so farre estraunged from honestie, that I may not haue speech with a man, but to worke my friend villanie? Alacke man, whie, I was neuer so fearefull of mine one keeping secretes, that I woulde haue denied it if you had asked mee, neither doe I much force if your owne eyes doe witnesſe the cause when I next speake with you. In saying the place and person was before time by mee vnused, you speake iniuriouſlie, for your owne selfe doe knowe, that both he and the rest, were to mee knowne before time, and that verie familiarlie. To conclude, I wish you to bee perswaded, that in rewarding mee with such conceytes as these, you shall doe mee but small courtesie, and ill requite my faythfulnesse by vpbrayding mee with my necessitie, that woulde haue endeououred all meanes possible to pleasure you.

And as touching anie infamie to me redounding herein, I woulde I could as well cleare all my offences to God-warde, as I can free my selfe of this suspicion, and that with as great honestie, as others most maliciouslie haue sought to defame mee, and then no doubt my account should be a great deale lesse then it is, when euer the Almightye by his eternall summons should call me. In resolution whereof, I ende this answer. The of. &c.

*A reply to the said answere Defensorie, wherein the matter of the Epistle is more firme maintained.*

*Exordium.  
Allegoria.*

*Anisithesis.*

**O**F ancient time it hath often beene sayde, that it is euill halting before a Cripple, faithfull dealing and flourishing glosing are two contraries. Among true friends indeede, and such as doe make more account of their credite and honestie, then of the base acquiring of a sleight commoditie, I doe confesse it is not of small moment to builde vpon the rock of their assurance, and to make reckoning of their word, to the vttermost, but where Gentilitie is not alonely spotted, but in a manner couered and debased already with vn honestie, and men hold it for a *Maxime* to shrowd their lauish and euer emptied expence, by whatsoeuer kinde of lucre, bee it neuer so filthie, it is not necessarie that repose bee in such place stablished, least the vntimelie rooting thereof, doe make men banne their winnings, and lament the bitterness of their losse, when too late they are out of hope, for euer to haue the same recovered.

*Hypotyposis.*

It seemeth Maister L. by the continuance of your Letter, that the censure of my former direction, you haue passed ouer very sleightlie, conceiuing that by a number of od speeches (which in maner of a racket you haue vsed, to tossie my coniectures as tennis balles, being at your deeming not much materiall, whether by order of the game you returne them into the court, or banding them in the aire, suffer them to flie at all aduentures) you do yet suppose to haue wrought a matter, and of whatsoeuer to bee saide agaynst you, to haue discharged your selfe verie soundlie. You must thinke M. L. I am no babie, neither do you deale with such a one, that notwithstanding in plaine and honest vsage hce accordeth to all simplicitie, is yet of so meane conceyte  
but

but hee is able to vent your vttermost actions, deale you in the handling of the same neuer so cunningly.

The manner of your vsage, being peraduerture deliuered in some place *Commemoratio.* where you were lesse knowne, might make a flourish for your credit, and for the present, in one sort or other auaille you, but vnto me it is but matter to smile at, and occasion (to deale plainlie with you) the more to mislike you, who not contenting your selfe to haue deale more vnfriendlie then befitteth, haue determined belike in your reasons to make me beleue, that I haue offered you the iniurie, and when you haue stung mee to the quicke, perswade me that the violence of the mischief lighted vpon your owne body. *Allegoria.* But the course herein you take, is too far wide from the censure of any honest opinion. *Erotema.* What tell you me you were acquainted before time with the partie, and of I know not what businesse you had to do, which at the next sight you care not to shew me: and then forsooth that the others ability and my suppose must bee preferred before you, in respecte of your necessitie? with such other friuolous repetitions without substance or honestie? and after that some *Robin* the deuill, or I wot not what spirit of the aire must besides impossibility be supposed to reueale the accident. *Consultatio.* What vanity is this? what matter of reason therein, that as before I might not assure my selfe of your infidelity? to what end proceedeth al the other circumstances, vpon what conceipt doe they cleare you? Tush, tush, deceiue not your selfe, nor thinke you go so couertly but that men of discretion can and do daily see you.

Somewhat more the you think I haue sithence heard how the world goeth with you, you thought it very much at the beginning I shoulde expostulate with you, but if I should stir you with this *item* that I can tell you where, when, and vpon what expectation you descried mee, you might thinke I did not then disguise with you.

I study not to capitulate your iniuries, as confessing my selfe also not to bee vnburdened with offences: But good I deeme it were M. L. that by some meanes you tooke notice of your owne infirmities. To aggrauate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwilling to toile my selfe, or trouble your conceiptes any further, I herewith conclude,

*More sorie of your ill condition, then of the abuse you haue done me.*

*A second answer by the like reasons of  
the replie, in further defence of  
the partie.*

*Exordium.  
Paremia.*

*Allegoria.*

*Sententia.*

**A**S auncientlie it hath beene accustomed (as in the prouerbe by you alleadged) *Better it were for some to steale a horse, then for others to looke on.* It is an easie matter to finde a staffe to beate a dog, and to him that list to haue a bad conceipt, what honest excuse may be alleadged that can drawe him from it. Men that are opinionatiue, doe not for the most part measure thinges as they are, but commonlie as their mind leadeth them, and generally to speake of many thinges that in particular are vnnumbred, what the cōcept giue in certainty to be adiudged, there is with diuers persons no question of good and bad afterwarde to be opposed. Among friends sundry occasions do happen that meere for themselues are to bee supported, the least of which happening among strangers, would not without great discontentment be carried.

*Proferomafia.*

It is giuen to some to beare much, because they seeme to bee borne to it, and to laie their shoulders vnder euerie load, because they are inured vnto it: yet all that carie loades are not Asses, not euerie one that supporteth a burden is forthwith a pack-horse. I knowe wel M.A. you are no babie, nor I thinke you do suppose me so fencelesse as to be a foole. I vse no rackets to your reasons, as vniuſtly you conceiue of me, nor would I haue you imagine that bicause you think ill of me I must needs be guilty. I tell you againe as I told you before, you highly doe wrong me. And in this one more then any other, you most vnfriently do abuse me. Why do you so oftē inculcate vnto me, what other haue reported, and some say they haue seene in me? It is the truth I stand vpon, & not the malice of any one whatsoeuer, that so vilely misdeemeth me.

*Eretema.*

It is not my custome to winke at all thinges as I doe vnto you, so indifferently, but yet would I haue you conceiue howe much the injury toucheth me. You argue against mee that it is not inough that I say it is not so, so say I vnto you, that you ought not to charge mee without you can proue it so. Because there resteth some matter whereby I am in good condition tyed vnto you, it is not seemely for your credit,

credit, nor fit for the honesty wherof you make profession, to lade me any whit the more with iniury. Make what large collection you list of my present state and necessity, I tell you, I deeme my selfe the same man that I was in greater prosperity.

My request is for the surcease of all this iarre, your opinion maie stande as you list, but giue mee conuenient time and accesse to cleare mee. To vrge me as you doe, maie but breede that which to neither of vs may returne pleasing, and which in the end I knowe will be to you most discontenting. It were good that with lesse resolution you did sway your opinions, so might you with smaller difficulty decerne, what with facility in fine you will of your selfe condiscend vnto. My selfe being as loth to disturbe you, as your self seeme wearied with the former toile doe herewith set my limits, who worse conceived of your light beliefe then of the wrong you haue done me, do notwithstanding continue,

*Desirous of your reformed imagination, &c.*

**N**ow after these double thwartinges on either part receiued in expostulating this iniury, (the like whereof by writing is sundrie times occasioned, and remaineth in this place onlie for varietie, to make shew how by well handling, matters may on both sides be equally enforced or weakened) I will sort you forth two or three seuerall examples more; because of the necessary and often occurrence of this title, daily being accustomed in our writing. The first whereof shall be for matter of unkindnesse: The second for breach of promise: The thirde from a meane Gentleman to a personage of great honour, whereby in cause of betternesse shall be exemplified how iniuries may be expostulated or complained of, and these in sequence shall followe by their examples.

*An example of an Epistle Expostulatory touching unkindnesse receiued.*

**M**aster G. I haue great maruell that remaining hitherto in town *Narratio.* as you do, we can by no possibility heare of your being, but by such iangling messengers as you make curriers for spite, whereby to

*Epiphonema.*

abuse your friendes. In which the discourtesie is far more by the vnbe-  
 seeming courses & dealings therein vsed, then fitteth either your hone-  
 stie or our friendship to be tolerated. I doubted not ere this time how  
 apt you were to conceiue (euen for a verie toie) in the worst degree  
 that might bee, of any one that behaueth himselfe neuer so well vn-  
 to you, so ticklish are your humours, and so vnsteady your censures.  
 And which is worst, it cannot with you rest in imagination alone, but  
 in such oddé kinde of reportes, and to such base persons you deliuer  
 it, as it verelie seemeth, you little recke what discredit you offer a man  
 in the same, the least whereof would make you stone to the gall, if  
 a man should but ouerslip himselfe in giuing any manner of sound of  
 you, tending to such effect as you proffer. Good God sir, are you  
 and I of late become such straungers together, as that neither writing  
 nor request may serue to haue access to your presence. Trust mee I  
 am vnused to these deuises, nor fit they at all vnto my appetite. Ei-  
 ther something or no body to me, but vnto such as more recke of your  
 coynesse then I doe, you may be as you will, or as their fortunes may  
 beare with you. For my part I am too vnapt to weld any such insup-  
 portable amity. If you can vse me as your vpriight, honest, and well  
 meaning friend, I am vnto you as firme as you woulde wish me, o-  
 therwise to encounter so many diuersities, of vnfrequented fancies,  
 toyes, or mislikes, it aunswereth in no point vnto my propertie,  
 which hauing thought good of meere well-wishing to signifie vn-  
 to you by present writing, I leaue you to your best opinion, this  
 of &c.

*Yours in all good sort to be entertained, &c.*

*An example of an Epistle expostulatory for  
 breach of promise.*

*Narratio.*

**M**After K. I haue abstayned hitherto to come or sende vnto  
 you, partly wried with importunity, for that I thought two  
 moneths being now passed, I might in this space haue found  
 a season conuenient, wherein to haue ended with you. Ha-  
 uing taken this cause in hand, I woulde (as in good reason it seemeth  
 fit) you should determine with me vpon some conclusion, wheron re-  
 sting assured, I might thenceforth know wherunto to trust, & neither  
 waste

waste labour in comming to so small purpose, nor hinder my certaine busines by the vnsteadie stay of your affaires, as already I haue done. We haue talked manie times, and set downe certaine limits, marie to so slender effect, as I neither know when to demaund, nor you howe to satisfie. So that depending vpon shadowes, I haue passed my time with small benefite, and you haue gone forward to little purpose. I doe pray you therefore that hence-foorth such honest meaning maie assure vs, as already betweene vs hath on either part bene performed, To delaie me thus with nilles, as I thinke it farre from a Gentleman, so do I suppose you not intend it, considering how many wayes thereby, I am and shall be hindred. This therefore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily fare well, &c.

*Epilogus.*

*An example of an Epistle Expostulatorie from an inferiour Gentleman to his farre better in degree, authoritie and calling.*

**R**ight Honourable, though by the custome and common policie *Exordium.* of this vnhappy worlde, I am better warranted with a personage of your greatnesse, to dissemble, then to deale plainlie, yet because I finde as well by Gods owne worde, as by the euent of mens practises, that such customes are neither pleasing to his Maiestie, nor alwayes profitable to such as vse them, I haue aduentured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to vter.

My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherein I finde my selfe greued, and vpon what ground this my complaint is framed. I therefore most humblie beseech your L. for Gods sake and your owne, to pardon this presumption, and to admit me fauourable and indifferent construction, of what I shall here vnfolde vnto you by writing. *Propositio.*

I exclaime of wrong passed, I vrge my miserie present, and I complaine of you to your selfe, and so doe make you iudge of all that shall be hereafter enformed.

Your L. did once knowe, and hath still, some cause to remember, that of all such lande and liuings as my father at his death was possessed

lessed, one onelie poore farme fall to my share.

I my selfe doe knowe, and shall neuer easilie forget, that after the same was thrust into my handes, I neuer ioyed it without much vnquietnesse, quarrell and vexation; nor without the continuall malice and molestation of my vnnaturall Vncle, and such his associates, as by setting him on, vnderhande, did afterwarde finde meanes to fasten in the same.

This poore living (once in maner lost, afterwards recouered, and yet still fearefullie kept, the rather by meane of a newe trouble, moued vnto me by maister B.) I was in fine driuen to offer for a little, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards me, and that you would according to your honourable promises haue done me an expected good: I was content to yeeld my interest for eleuen hundred and three score pounds, where sixteene hundred pounds had beene before offered by my kinsman, and so I then told you.

This offer of mine, your L. for the time accepted, yeelding with some difficultie to paie the odde eight score poundes, where I ought it. Howe be it afterwarde, hauing gotten the Lease into your hands, and beeing possessed of the bargaine, and none nowe daring to take the same from you, you quarrelled with the Lease as before you had done with the title, and made mee a fresh abatement of the odde eight score poundes, affirming it to bee no part of your charge to paie my debts.

To saue this mischiefe, and to saue my eight score poundes (your Lordship hauing reported the former bargaine to your most aduantage) I laboured without auaile, to helpe your memorie therein. Protesting (and that most trulie) that vpon mine earnest and humble petition vnto your L. to leaue mee woorth a thousand pounds, and to paie my debts, and in regarde also of the great abatement of what I might haue had elswhere, your Lordshippe had condescended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more truth then good successe vttered (speciallie the often touch of what my kinsman had offered me) did greatlie mislike you. Whereupon growing in heate (yet with some

some regard of honour) you swore that if anie other bought the same at my handes then your selfe, you would haue it for lesse then five hundred pounds, yea, for nothing, or else it should go hard. Marie keeping it my selfe, you said you would stand my friend: which hote or colde conclusion, I protest did so appale, as with feare of further losse, with griefe and discontentment I grewe sicke, and thereupon resolved to take what you would giue me.

Your Lordship hauing thus, what with countenance and choller dismayed mee, and finding by such peremptorinesse my sense to bee ouercome, you ranne on still with this wresting course, and vpon authoritie without cause or colour, cut mee yet thirtie pound shorter. So as in place of one thousand sixe hundred pound offered mee by my kinsman in the Countrey, your Lordship gaue mee nine hundred and seuentie pound, leauing me out of this to pay a hundred and sixtie pound debt.

By these meanes (right Honourable) was I then halfe impoueri- shed, and am now altogether vndone, hauing neither skill to vie that little you gaue, nor will to raise my selfe after my fall, which I thought impossible.

It was a wholesome caueat giuen mee by your Lordship, and a full resolution put downe by my selfe, rather to stoope and to liue somewhat sparing, then by anie prodigalitie to impaire my stocke: but being neither Marchant, Artizan, Broker, nor Vsurer, nor hauing among manie debtors, scarce one good payer, I coulde hardly frame to doe what was aduised me, or be so much mine owne friend, as at first I had determined.

My state then brought thus lowe, my friends decayed and dead, my liuing sold for little, and the money spent, I resolved and stil doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to seuer my selfe from so vnfortunate acquaintance.

Find time therefore I beseech your honour, before my going to examine these particulars, they containe I protest nothing but matter of truth. It is a high vertue and most commendable in a man of your state, to right your inferiour against your selfe, by this shall you winne him vnfaignedlie to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you.

And so my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne handes, and to no man els, I leaue to your honourable and best consideration, humblic once againe beseeching your L. to suspend your hardest conceit against mee, for expostulating my griefs, in respect my plainnes herein, passeth not without truth, nor any wrong enforced, but vpon iust occasion.

*Of Epistles Exprobratorie. Chap. 4.*



From matter Expostulatorie, wee will now turne our selues to the next title beeing Exprobratorie, vnder which is contained cause indeede of vehement and grieuous disdain: chiefe touching offences that impugne a contrarie and laudable merite and desert. For which, howbeit in all ciuill vsages it be accounted vndecent, vn courteous, and vnbecoming anie gentle condition, to reproch a man in time of mislike, with good offices or turnes, that befoze he hath receiued. So when contrarie to the honest affection vnto him bountifullly tendered, a man shall either vngratefully refuse to recognize the same goodnes, or imprudentlie, vnkindly, or inhumainly go about to reward euill for good, and to enforce a most vnjust veration, where himselfe hath receyued most comfort. In such cases to vse this *Exprobratory* manner of writing, to signifie vnto y party so forgetfull of gentlenes, both what he hath receiued, and howe much he was charged by all waies, limits and means that may be enforced, of humanitie, pietie, or gentlenes, it shall not be amisse, and to such ende and other is this Exprobratorie kind of Epistles to be vsed: Of which, some certaine examples are in this place to be deliuered.

*An example of an epistle Exprobratorie touching ingratitude receiued.*

*Narratio.*

**I** Doe not maruell at your woonted and sundrie delayes in answering my requestes, nor that you breake so manie promises with your friendes for the graisying of their courtesies: In that beeing thinges by nature annexed as they are to so seruile a condition; they

they seeme (as remediable) in all discreet iudgements to bee borne withall. But that I wonder at, is, howe my selfe (knowing as I doe, and hauing so often tasted of that contemptible and harde disposition of yours towards mee) should yet be so allotted, as to straine my friendes, to spende my money, exercise my wits, yeelde my trauell, bende my care, and passe my credite, to relieue, ypholde, nourish and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honestie to regarde me, wit to vse me, will to requite me, ciuilitie to respect mee, good nature to thanke me, nor any one sparke of endeavour whereby so much in good seeming to behaue himselfe towards me. Many occasions haue bene giuen mee before time by some other misprizers of my curtesie, but you of all others haue exceeded and do passe them all in vn honestie. That I shoulde bee occasioned thus to reproch you as I doe, is iwis vnto me no great contentment, but that at my handes who alwaies haue so manifoldlie deserued of you, you should so far forth challenge to be reproched, that certainly is it whereof you ought most to bee ashamed. Howe many wayes you haue wronged me, and howe little cause hereafter I haue to entremedle or haue to doe with you, hauing so ingratelously, nay rather inhumanelie dealt with me, let the worlde iudge betweene you and me. Had I tried you in much, or in one halfe of that whereby in very durie you are charged vnto me, it had bene somewhat to haue denied me: But in a matter so slender, so small valued, and but a trifle, to delay me, to stande with mee, to breake promise with mee, and which is worst of all, most vnciuillie therewith to bearde me, that of all others is the most detested that may bee. Sorie I am, not that I haue knowne you, for the knowledge shall keepe mee from you, but that in nourishing of you, I forgot my selfe so much, as I coulde neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you. From B. this of, &c.

*An Epistle exprobratory, more largely exampled.*

**A**lbeit vnto a gentle minde there is nothing lesse proper, then a reproching of benefittes: nor any thing more contrarying, then

*Hyperbole.**Allegoria.**Anishefis.**Merismus.**Brachilogia.**Asyndeton.**Antiphrasa.**Ereasma.  
Commerasio.**Asyndeton.**Ereasma.  
Aporia.  
Allegoria.*

then to bee touched with discourtesies : yet respecting the weight of the manifold wrongs done vnto me, & most iniurious deuises, wherein thou hast contrary to all lawes of nature, vertue, or honestie, gone about to abuse mee, rewarding not euill, but worse then mischiefe it selfe, for good, and doing that which all men hate, and the most discreet doe abhorre in requitall of that which I chiefly deserued of thee, I hold my selfe neither to be touched in gentlenes, nor deemed at all in discourtesie, if to such a Camelion I giue his due colours, of so vile a viper doe bewray the feature, to so ingratefull a wretch doe blaze forth his picture, and of so vglie a beast do yeeld his due portraiture, to the ende that at least it may appeare vnto thy selfe, howe vnlike to that thou hast euer seemed vnto me, I haue nowe found thee, and how contrarying to that my selfe haue manifoldly bounde thee, thou hast now shewed thy selfe vnto me.

To the opening whereof let mee call to remembraunce that beeing here a great while sithence a straunger, spoiled of that thou haddest, laden with sicknesse, pursued of thy foes, burdensome to thy friends, subiect to a number of casualties, of death, pouertie, hatred, penurie, griefe, trouble, and want, I tooke thee, I kept thee, I relieved thee, I prouided for thee, and that at such time as when forsaken of all others, thou wast onely compassed with extremitie, had not this one curtesie, nay rather vnaccustomed kindnes, beene sufficient alone, wherewith to haue bound thee? Questionlesse it had, rested there at al any sparke of good condition within thee, yet had this been all that I had done for thee, happilie could I then haue contented my selfe, and haue thought that thou haddest therein alone dealt but ingratefullie.

Abhorrest thou not in the perusing hereof to thinke howe thou hast vsed mee? Well knowest thou that on this hie point of curtesie, I stucke not alone with thee, for after a recouery by my meanes had, and restitutions of thine estate, vnto thy wonted possessions, health, freedome and libertie, I not only so settled thee, but beeing haled thy selfe (as it were) out of the Lions iawes, I made thine aduersaries a praie vnto thee, I fauored thee, I loued thee, I esteemed thee when none would regard thee, when all men despised thee. Were not these benefits sufficient, to haue yoked any good or honest disposition vnto me? What Viper may I then terme thee? what monster or hellish imp that

that not onely hast not vouchsafed so much as to requite, but scornest in apparance so much as to beare a good opinion towards me? Is it possible that man than a Serpent, or than the very Crocodile it selfe should become more malicious, yet hast thou in far greater quantitie then these contained thy venome, the Hydra was not answerable vnto thy propertie, the very Sauages themselues could not equall thee, thou art infinite beyond all, and there are none beyond thee, for both men and beasts do abhor thy treachery.

*Paradoxon.  
Hyperbole.*

What then auaieth that of such a one I haue merited so highlie? Whereto serueth it to haue extended on him so greate and vnused bounty? The dog fawneth by kinde where he is loued, the Tyger by gentlenes is from his crueltie disturned, the Lion wil not suffer a kindness vnregarded. But thou (hatefull of all others) degenerating from all nature both of men and beasts weighest not of friendship, reiectest fauors, hatest all gentlenes, regardest no kindness, contemnest merits, and kindlesse of all kinds, or rather sequestred from any kinde, giuest thy selfe to reward the best deseruings, with vnauidable and most detestable villanies.

*Erosenia.*

*Sensentia.*

*Pleonasmus.  
Polypson.*

Had I not too much deserued as I haue done at thy handes, it might in some sort haue sufficed me. Had I by any known or pretended euill, euer pursued thee, had I meant at any time badly vnto thee, it might yet haue contented me, that forgetfull of al that before passed, thou shouldest in this hatefull manner haue dealt with mee. But hauing onely heaped on thy head a multitude of fauors, receiued thee as I haue done with so sundrie curtesies, imbraced thee as thou knowest with infinite contentmentes, deliuered thee from death, and verie hellish tormentors, what kindnesse could be more, or what merite so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of iustice and equitie thou hast most vnnaturally acquitted me? One only comfort resteth, that of all honest minds thou art hated deseruedly, and out of all gentle company art excluded perpetually, wherein hauing the only solace vnto my grieued conceits, that for the present may be acquired, I liue in hope to see thee once againe to haue neede of mee, when according to thy demerits I shall thinke of thee, and in the meane while esteeme of thy fashions, as thou hast giuen me cause to accompt of them.

*Epizexis.  
Anaphora.*

*Merismus.*

*Antithesis.*

*Epiphonema.*

*Of Letters inuective.**Chap. 5.*

**T**hese Exprobratorie epistles, doth next follo in the title inuective. A sharpe and bitter inuetching against the person, deedes, or behaviours of men, occupied altogether in condemning, disabling, and wrestling; what soeuer maie bee collected to the reproose, diminution, or impugning of anie one, and that by all manner of quips, tauntes, reproches, blames, imputations, or designmentes that maie bee of euils. And yet this not by a disordered, malicious or railing humour, but by a learned, discrete, lawfull, or reasonable toleration to be followed; which in all manner of directions is principallis to be required. The conuenance is as full of Art as ante others, that heretofore haue bene exemplified vnto you, and as well for rise and quicke inuention, as orderlie disposition, enforcements, and neate deliuerie, hath his speciall commendation.

*An example of an Epistle Inuective of a father  
against his sonne.*

*Exordium.**Allegoria.**Epiphonema.**Litotes.**Periphrasis.*

**T**He sight of your letters, and message receiued by your seruant haue (good Coosen) bred to mee in perusing and harkening vnto the same, no small matter of disquiet, not that your letters or messages for themselves are, or haue bene at anie time ill welcome to my hands, but in respect of him for whom they come, whom in truth I neuer recke if I heare of, so filled haue I bene long since with the euils by him committed. I am nothing ignorant that of loue and meere good will you beare to mee and mine, you framed your speeches vnto me, which with how much tediousnes I haue considered of, and with what willingnes I could haue omitted to answer them, no one can so wel giue testimony, as the burthen of mine owne sorrow beareth witnes vnto me.

but

But for that I see you are ill conceyted at my heavinesse, *Apostrophe.*  
 and of your owne good nature woulde gladly finde meane to re- *Noema.*  
 couer that vnto mee, which my selfe am out of hope for euer to *Lipiss.*  
 compasse, I am content, though ill pleasing to my remembraunce,  
 and the rather also that by the extremitie of the euilles your owne  
 minde maie bee dissuaded from anie further dealing in the cause,  
 to shewe vnto you the good conditions of him you sue for, what  
 manner a sonne hee hath alwayes beene vnto mee, what reason  
 thereby I haue to commaunde him from mee, and howe farre wide  
 you are, that in such sort as you declare, doe conceiue both of him,  
 and of mee.

I neede not repeate heere vnto you, with what fatherlie *Paralepsis*  
 care I haue brought him vppe to mannes estate, by what proui-  
 dent foresight, I sought both with maintenaunce and conuenient  
 place of credite, to continue him as a Gentleman, howe vnwilling  
 I was to enter into the search of euerie small offence, but attri-  
 buting the force thereof to his tyme of youth, was content to  
 winke at that manie times, the sufferance whereof I doubted would  
 turne to the ruine that it presentlie carrieth. I will but giue you  
 an instance of the same, to the intent that as you shall knowe there-  
 of, so may you in reuoluing the rest, consider the better howe  
 vnkindlie, yea, more then vnnaturallye I maie saie, hee hath re-  
 warded me, and therewith will come to the present estate wherein he  
 now remaineth.

It is I iudge about three yeares sithence, to the intent to *Narration*  
 retaine him in some good order of life, I placed him with a right  
 godlie and worshipfull Knight, Sir H. D. who for my sake both  
 loued him, and I knowe tooke paines to the vttermost to reforme  
 him, before that time I had placed him in an Inne of Courte,  
 where with expences sufficient I kept him. In both of these pla-  
 ces hee brought mee more then I will rehearse indebted, ranne  
 himselfe on the rockes, durst not besides (for that priuile hee had ta-  
 ken vp) to shew his heart. Complaints were infinite against him, *Metonym.*  
 this man could not bee in quiet for him, that mans seruant hee misu-  
 sed, this partie hee deceyued, that other hee highlie wronged: what  
 coulde I doe vnto these things, but as one desirous to reclaime him  
 whom he knewe to be his owne (though with a resolute vow neuer to  
 deale.

*Commemorative.*

deale with him,) I then had cast him off, yet by intreatie of his friends, and his earnest submission I receiued him againe. Sithence which too much it is to be reuealed, how stubbornlie euen in mine owne house, how iniuriously among mine owne people, he hath behaued himselfe, by reason whereof as compelled for the quiet of mine owne familie, I appoynted him to goe from hence into S. there to remaine with his Vncle. And because it was against a Christmasse, and that I woulde not dismisse him vnfurnished of that belonged vnto a Gentleman, (besides that, with a couple of good Geldings I horsed him and his man, and suted him of apparell, and what other needfull necessities) I deliuered him twentie pounds in his purse. Hee was no sooner gone to D. beeing not past twentiemyles from my house, but the verie same night hee losse all his money at dice, pawned his horses for twentie Nobles, and was faine of an honest friend of mine to borrow tennepoundes for his expences, and to redeeme his Geldings, one of my poore Tenants there refusing to supplie his wantes, hee fowlie beate, and if companie had not come in to the rescue, had like to haue slaine him.

Nay, what hath hee done more, but knowing that these his ill demeanours comming once to mine eares, I woulde neuer after repute of him, hee hath confederated with a wicked rascall that once was his man, who beeing the verie same night in his companie, the next day after came to my house and robbed me.

*Exortation.*

Are not these impieties (thinke you) verie straunge? What Nature is in such a sonne, nay, where in him are those distinct lawes of Nature become, that commonlie enforceth in all other children, an awfull loue and reuerent regarde vnto their parents? Where is the feare of diuine and humane lawes, the one threatning a sharpe scourge for such vndutifulnesse, and the other punishing by penall forfeitures and imprisonments, the manner of such detestable and disordered loosenesse? To what issue is the auncient right and laudable custome of our forefathers already runne, that whilome by seuerer directions compelled the runnagare vsage of their children to a more distinct imposition and farre estranged exaction then now vsed, of a most rare and singular obedience? Why is the common intendment earst in our predecessours tymes, of lawfull and good so accustomable vsed, thus quite forworne, and in these our seasons,

*Prolepse.*

sons,

sons (filled with all kind of carelesnes) so far forth disgraced? who is he that now recketh farther then his owne fantasie, or what sonne wil for any zeale or dutie once seeke to repell his owne appetite? Whither are ye gone yee iust and seuerer iudges, by whose sentence and opinion *Prosopopæia.* definitiue sharpe and bitter tortures were laid downe vnto them, that durst presume by any outward shewe in the world, but once so much as to countermaund the authoritie of their fathers?

O times more iniurious then euill it selfe, by whose onely suffe- *Emphasis.* rance, mischiefe spreadeth her selfe so highly as it doth, into such manifold branches. What would you haue me to say in these things? thinke *Aporia.* you not that I haue already receiued discontentment inough at such a ones hande? or would you wish me againe by returning him home weetinglie, to sucke vp mine owne misfortune, and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sorrowe and destruction daylie before mine eyes? No, no, coosin, I haue (I hope) taken order sufficient for these thinges, his presence I am resolved shal no more disquiet mee, by hearing or remembrance of him, if no friend of mine doe otherwise vexe mee, for needes a vexation must it bee, be it but the least suppose, to conceiue that I haue yet remayning vnto mee such a sonne. Take heede (good Coosin) that as hee hath deceyued a great manie others, but mee of all others most especiallie, he also doe not deceyue you. Drive him quicklie from your presence, and thinke that a greater plague can you not receyue into your familie, then a person so vile, and of all others demeaned so wickedlie. This is all that I can delyuer you of my present opinion, *Petroratio.* but not the least of a thousande other accidents occasioning the same. Whereon I am determined fullie to repose my selfe. Sending in the meane time my heartiest commendations and earnest thanks for the indifferent care had of my being both to you and your bedfellow, this of, &c.

*An answer purgatorie of the sonne touching matters Inuective of the former Epistle.*

**W**ere it not sir that my presence might more offend you then *Exordium.* I wish, or by anie action of mine owne, would willinglie deserue, I had (emboldened by the equitie and  
E e right

right of my cause) in all humble reuerence and dutie, tendered my self vnto you, but vnderstanding howe greatly the malice of mine auncient enemies haue preuailed towards mee, and that without the verie pietie of your selfe, and equall regarde had to the true information of my cause, there is no place of fauour left vnto me; I choose as the nicest to abandon for a while the yeelding vnto you (by my access) of anye such annoyauce, and in the meane time, to frame these humble lines, pacifiers of your more then ordinarie discontentments, that as true aduertisers of the course of that wherewith I am charged, they may plead pardon of your protested dislike, and wince vnto me (as I hope) that intertainment againe, from which hitherto by the vnderferued proceedings of mine aduersaries, I haue iniuniously bene detained.

*Infimatio.*

And albeit there is no reason whie, in the measure of all your actions; I shoulde or ought to deeme, that you doe, or enterprise anie thing vnaduisedlie: yet for so much as the secret sting of malice is such, as is able to penetrate the wisest, and that where much is feared, the least matter inducing thereunto is made occasion to question of, I doe in as lowlie manner as I may, beseech that but with indifferencie you will see howe and in what sort I am wronged, and giuing credite to what hereby in mine owne defence, alledged, you will censure therest, as to the respect of your fatherlie pietie appertaineth.

*Parsia.**Proposio.**Anaphora.*

The weight of that, for which as I vnderstande you are aggrieved agaynst mee, is that heretofore you haue had suggested vnto you that I am verie wastifull, that I keepe lewde companie, that I consume all at dice, that I am a quarreller, and lastlie, that you surmise you were robbed by means of mee, or by my assent, all which to confirme, mine aduersaries seeme to haue gathered vppon me great aduantage, in that notwithstanding, being often forewarned the contrarie, I sit hence fell into companie, played at dice, brake a mans head, and that my man that robbed you, was the night before in my companie.

*Sententia.*

Much more euill commonlie carrieth the reporter, in deliue- ring an ill suppose of a reasonable conceyted matter, then of- tentimes dooth the action it selfe, in the most woorst degree of truth that can bee, being equallie considered of, for example, was it

euer

euer helde a thing insufferable for a Gentleman to frequent compa-  
 nie or to plaie at dice? May it not sometimes be iustifiable to breake a  
 mans heade? Is it a matter of preiudice that hee who once did mee  
 seruice was seene in my company? Your selfe, sir, I knowe wil ains-  
 swere for me to all these, No. Then will not I, not only not deny but  
 I did all these, but by your fauour, iustifie to their faces, that honestlie,  
 lawfullie, without offence against you, or reasonable mislike of anie  
 other, I haue and might againe at any time enter into the like vsage  
 of all or any of these, as at that time I did, when they so complained  
 of me. The company whereof I am accused were such onely and none  
 other as I found in mine Inne, gentlemen ech to you wel known and  
 of all men generallie well reputed, the plaie that I vsed was with  
 them, the set by agreement not great, concluded vpon more to passe  
 time, then whercof to make gaine. Hereunto cometh a bad fellowe  
 out of the town accompanied with one of your tenants, who looking  
 on a good while, craued at last hee might set, which being granted, a  
 cast fell between him and me of a nūber to be decided; for his opinion  
 he dared me a good time with twenty Nobles to my geldings, I ac-  
 cepted the wager, the boorde went with mee, your tenant excepted,  
 who against all others stood against me, and hauing the wager in his  
 custody would not deliuer it me. Words by such meanes multiplied;  
 and they both arose against mee, whereupon forced to some impati-  
 ence; my hand made way to my right, wherewith I quailed their re-  
 sistance. Lo now sir, the matter thus highly framed against me, lo here  
 the losse, the pawning, the borrowing of money; and what killing and  
 slaying against mee reported. See here I beseech you the vnchristines,  
 the misrule, the ill company, and what else that malice could any waies  
 deuise to ouerthrow me. And yet if but truely in their verie supposes they shoulde haue  
 dealte with me, what conceipt could they then haue found in all this  
 to obiekt against me? Is it not a thing ordinary among Gentlemen  
 when they meete together to solace themselves with some one or o-  
 ther reasonable pastime, in allowance whercof, no one is orde-  
 red by himselfe, but by comon liking of the rest? Is it not a thing  
 naturall to man, after wearisome trauels, to vse vnto his minde  
 some honest recreation? Is it not accordant to ciuilitie to entertaine

*Paramologia.*

*Connumeratio.*

*Hypotyposis.*

*Metonymia.*

*Epiphonema.*

*Synonymia.*

*Eretemas*

times and occasions? Afforded you not therefore the money you gaue mee, in companie well reputed, and in their honest exercises, moderatelie to maintaine mee? Agreeeth not hereunto your onelie dailie conuersation, your entertainments, your continuall vse of companie applied in your owne behauiours, and in others commended before me?

*Anshypophora.* What then may bee saide to condemne me? the common name (perchaunce) of the plaic, carying with it a continuall surmize of inconuenience? I need not here lay vnto your wisdome for my defence, that as well therein, as in all other demeanors, there is *vse* which is allowed, and *abuse*, that in it selfe is insufferable. To commend the moderate vse hereof, I can induce nothing more then *custome*, and for the choise of the best obseruation, the company must cleare mee. Nowe in auoiding the enormities, the charge (if I misconceiue not) you gaue me, extended to the fellowship of the worst, in whose societie nothing is so common as ill vsage, and in whose pleasures, no one thing so ordinarie as vnthriftinesse, each of which occasioning that euill which I seeke to shunne, hath beene herein so far exempted, as I protest there resteth in veritie, no suspicion at all where with I may be charged.

*Apostrophe.* But if nowe sir, you will reason of your tenauntes hurte, what therein may bee objected that shall not euerie waie further mee: who is hee that by nature coulde bee so restrained, but by the verie instinct thereof, hee will rather kill if neede bee, then stande to be killed?

*Paradigma.* Hath not the Soueraigne mother of all our earthlie beeing, armed euen the verie Beastes themselues to their owne defence? hath not the Lyon his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthiest sort of mankinde also contemne to be misprized, and naturallie couet where they bee enforced, immediatlie to be reuenged? Allotteth not the lawe vnto euerie man his right? Was it not by Conuention agreed, that the winner shoulde haue the wager? And did not the vniuersall sentence of the whole boord, adiudge it to me? What resteth any waies then to bee alleadged whereby in this action to accuse mee? Nay rather what is vnlesse herein to condemne him, that being your tenaunt,

*Erotema.*  
*Polyptron.* hauing his liuing of you and yours, beholding as hee is to all yours, would yet be so vile conceipted against any of yours, as not with ordinarie

dinary speeches alone, but with vsfitting tearmes, with violent force woulde goe about to withstande me, to hurt mee, yea des- *Asyndeton.*  
peratelie to confederate with another of my life and money to be-  
reave me.

But nowe to drawe vnto the last parte that toucheth my man,  
standing as a coniecture for that hee was in my companie the night  
before, I must conspire with him to rob you. Do but cōsider sir / pray *Dialysis.*  
you, what likelihood of truth this beareth: would any one be so mad  
as once to harme, or go about to hurt the possessions that in right is to  
no one so much as himselfe? Woulde I euer appeare so vngracious  
as to confederate with a stranger, to no benefit but of himselfe, to  
rob and spoile my father? Alas, what coulde there be so aduerse vnto *Ecphrasis.*  
Nature, as should enforce in me so vnkinde a condition? You must  
needes Sir (by your fauour) something consider, what one thing or  
moe might bee in mee occasioning vnto the same, it must either bee  
some vehement necessitie (which neuer hapened) constraining mee, *Expositio.*  
some great extremity (which you know to bee contrary) wherewith  
by keeping mee too short of expence or maintenance you might en-  
force me, a kinde of wanton prodigality, whereof no woulde can ac-  
cuse me, ill counsell whereunto so far forth I neuer could yeelde me,  
or a most detestable and vile disposition grafted in my selfe, which  
no man euer found in me. These causes as I thinke are the most likeli-  
of all others inducing to those opinions, which howe farre they or a-  
ny of them haue estranged my condition, let but the verie conscien-  
ces of my vtmost aduersaries indifferently trie: me what if hee were in  
my company, is not that a thing that without any suspition at all,  
might easliest of al others happen vnto me? I am not weeting of mens  
thoughts, neither can I coniecture of any other but their outward de-  
meanors: if he were il, weigh I pray you, the fault proceedeth not from  
me. Sory I am that any such conceipt by any one of mine should so  
much offend you.

These things then falling out in such sort as they be, it may please  
you sir, henceforth to allowe of this my iust Apology, and by the selfe *Epilogus.*  
same nature. piety, and loving condition, wherewith in all duty and o-  
bedience I seeme firmly charged vnto you, in like sort to recognize  
and receiue mee, who notwithstanding I confesse many waies here-  
tofore, to haue erred, yet heerein in no one point indifferent rest I *Dichologia.*

rightlie to be challenged. The expectation whereof hath made mee presume to the recommendation of these letters, attending therewith al the newes of your good conceipt, and happy returne of this bearer, From, &c. this, &c.

**T**o this defence, we will for the more varietie suppose a reply to be made by the father, the reasons whereof shall yet also consist in the selfe same state absolute, yielding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their special intendmentes, they are, or may be carried to diuers severall purposes. Inasmuch, as like to their present vse in this defence they haue bene suggested for confirmation and to the clearing of the sonnes faultines, herein also by the same conuenance they shall be maintained by the confutation of al his former allegations, the matter whereof, in sort following may be considered.

*A replie of the father confuting the allegations of the sonne, and maintaining the causes of the former inuectiue alleadged.*

*Exordium.*

**Y**our wiles (Sirra) and sophisticall expositions of your owne misdemeanours, with sundrie confirmations therein vsed, whereby to driue me from the verie suppose of that whereunto no one thing hath giuen more euident testimony, then the course and progression of your whole life, are either too newlie forged, to reape at my hands any sound credite, or the metall so light, as carieth in the weight thereof verie small substance, in my conceipt to be beleued.

*Metaphora.*

*Insultatio.*

*Allegoria.*

Well haue you applied your wits (no doubt) and to especiall good purpose haue your studies bin framed, that can so cunninglie coment as you haue done vpon so bad a text, but withdraw your measure betimes, and cease this ouerweening, least by continuing your selfe in a fools paradise, and where al things are naught, supposing nothing to be amisse, you do (as by your deserts you haue sundry times endeouored to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered.

The

The shame you haue of your mischiefe done, and guiltinesse of your owne conscience to come in my sight, together with a knowne mislike that you haue receiued from mee, either to see or heare from you: you vse as a cloake, to couer the long pretext you haue made in defence of your euils, you haue well shewed that paper beareth no other hue but his owne, and the letters you imprint thereupon, carrie but their proper colour. Though they falsifie a thousande actions, and bolster vp innumerable lies, it is not seene in their change, but in a shamefast browe of him that were not past shame, the least of all these would quickelie bee deciphered. Is it not inough you haue done badlie touching your selfe, vnkindlie demeaned your selfe towardes your fathers friendes, vnthriftily consumed your time in some one or other badde companie, run at randon euerie way to your parents and your owne infamie, but that also in your behauiours, you will not onelie dare to denie it, but which is woorse, in your writing seeke to defende it. It fitteth not that I shoulde vse reasoning, neither meane I to contend with your cautels, but for fashions sake, or (if so you list) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth passage and flourish made of your companie, their reputation, your ciuilitie, small play, my allowance, and your construction vpon the same, dooth it not drawe to this ende, that it was in an Inne, in a place filled with all vnthriftinesse, in a dining Chamber, in a spectacle for all companies? Dooth not the verie deliuerance of your owne fact condemne you, dooth not the verie sequell of his entrance, looking on, and plaie (whome you tearme to bee a base felloiue) impugne you? Dooth not your after quarrell and mischiefe done oppose it selfe agaynst you? What if all the information deliuered vnto mee in particular, were not true? Is not the substance true? *Nature* coueting recreation, is in him that will bee modestlie gouerned, to be measured as well by time and place, as by entertainment of companies, *Custom* carrying with it selfe anie secrete insinuation of euill, is not to bee followed; *ciuilitie* is not *ciuilitie*, when it shall bee repngnant to a right gouerned modestie: can that be agreeing to *Law*, which in effect is discordant from anie good order of law? Induce you my allowance, as a confirmed sentence to your vaine opinions? Why, sirra, frequented I euer anie such play

*Allegoria.*

*Parison.*

*Synathrismus.*

*Synonymia.*

*Eretema.*  
*Orismus.*

*Metanoia.*

in Innes? Nay rather did I not euer mislike it, alwaies spake against it, and in euerie action condemne it? Stood not my conceit that being in the best part it might be, though young men stooode neuer so much on their light gaming, and little hinderance, it was rather an allurements and inurement to vnchristines then a pastime of any gentlenes, when it was vsed in a Gentlemans house, which is by sundrie defences more tollerable, and not in an Inne, the verie publike intertainer of all kinds of societies.

*Synathristus.*

At your departing from mee, your journey laie to S. you were to trauaile to my friendes house. In respect of the time, my reputation, your beeing, the place, and the companie, I furnished you with money, knowing that there, and with such persons, and in their seuerall pleasures you were to bee conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meetest for the expence and societie of anie Gentleman, thither shoulde you haue trauelled, so in the honest distribution of that allowed for your maintenaunce, you had both auoyded the present mischiefe, already incurred, and preuented occasions, whereby manie times they are aduentured.

*Senectus.*

It is not inough, not to doe euill, but we ought also to resist the occasions of euill, what recreation I pray you, after trauell is more naturall then rest? Who more subiect to casualties, then they that hazarde themselues to most companies? What *custome* better, then to vse our Inne for repose, the onelie and sole intent whereunto it was prepared? Wherein is *civilitie* more commended then in honest gouernment? What more lawfull for any man then laudable to beare himselfe? Your demeanour is tyed to your own behauiour, and not to anothers inclinations, your actions well disposed, are not offensive to what by others pleasures to bee continued: had you vsed the place as it serued for, who would haue beene discontented? Once it appeareth that euill is come of it, brawlings arise, men are hurt, slanders ensue, and infamy doth guerdon it.

*Merisus.**Poterasis.*

Touching the latter part of your Letter I say little, till I haue more deliberatelie of the circumstance considered. Some, hoping more of that you will bee, then I dare intende what you maie bee, haue manie wayes in this action perswaded mee. Where much hath beene ouerpasse, it is reason that something at length do beare  
 shewe

shew to haue well deserued. Simplicitie in well doing, is farre more *Sensensia.* pleasing then a curious definition of well dooing. When I finde prooffe of your amendement, I shall then wish to see you. Meane while, it shall behouue you to enter into your selfe, and more circumspectly to consider what most fittest becometh you, wherewith at this present my directions shall conclude. R. this, &c.

*An example of another Epistle Inuective, pleasantly written against the humours and conditions of a vaine glorious person.*

**V**VEre the peeuishnes of my conceits correspondent to those *Exordium.* vaine glorious humours of yours, I could before and since your exemplified discourse committed to my view, haue vpon occasion sufficient, deuised how and wherewith to haue preuented or answered your accustomed cauls. The first whereof not hauing performed, so could I willinglie also haue left the latter vndone by determined speech to haue beene accomplished, were it not that hauing prooued the arrogancie to bee in you, wherewith vniustly you charge me, I might by my ouerlong silence giue head to your follies, and whilest by an outrageous well liking of your selfe you become ignorant of your owne mischiefs, you might vse a scope not necessarie ther- *Epanodis.* by more farther to abuse my sufferance, as heretofore you haue done a great many others by their common negligence. *Liptote.*

For auoyding whereof, I haue (as my leisure would induce mee) thought good to giue place to mine owne determination, & to serue your humour so farre forth as to answere your letter, not being stung, *Ironia.* as you fondlie and vainlie imagine, with the venome thereof, nor galled with the opposed surmises of your munificence, wealth, credite, reputation, and I know not what besides, all which I do suppose either to be so skant, as no man can substantiallie discern them, or otherwise that you would neuer so often as you do, without a surfeiting follicke enduour to obtrude them.

The policies you vse with mee are nothing straunge, which because they are nowe growne so stale, bee euerie waie therefore the lesse currant. Howe like vnto a shamelesse woman, or some other *Omissa.* base conceyted creature, you appeare in your wryting, let but the matter of your Letter testifie, if because you haue both man-

- Sarcasmus.* lie shape and countenance, you will admitte neither of these similitudes, you must bee either a childe, or a foole, and so weare a bable, or take a home booke at your girdle, and get you to schoole againe.
- Antihypophora.* You complaine that I haue done you iniurie, if I haue, why then dee you not content your selfe to pursue the reuengement thereof, either with manlike or lawfull extremitie? Whie take you for a refuge these cankred foolish vpbraidings, womanish encountings, vnseemlie lyings, and childish threatnings. If we follow the rule you begin, we must straight waies bee children, and then I must wrangle why you stole away *Toms* bread and butter, and you must threaten if I tell of that, you will then complaine of mee for eating vp the firmentie that was kept for the childs breakefast, or how I drunke vp my grandams ale and totte, or lick bread in the dripping panne, or some such like weightie causes. A soueraigne capacitie no doubt. Is this maner of dealing deriued I pray you from your Gentilitie, or had you it by education, or haue you won it with your wealth, or is it incident to your reputation? Bee these your incounters? A braue canuisado, indeede, when to deface an honest minde, you haue shot out all the venome of twentie yeares acquaintance that you haue stuffed together, and all not woorth a butterflie, then to tell to those that accompanie you howe brauelie you haue touched mee, howe with your learned enditing to so manie read, and shewed, you haue quencht mee, howe manie wayes behinde my backe, if you were so ill disposed you could kill mee, and for default of other matter forsooth, howe they laughed at mee to whome I haue spoke somewhat against you, and howe master B. found *Socrates* in my Letter, and sent to seeke out your well reputed sponce to expound it, not without the credit of your owne worshipfollie to be admitted to the sight hereof: If I should for carrying this insight, no say you were a great Clarke, your grauitie I knowe would condemne mee, and it would bee thought in your deeper studies, that my senses did faile me. But alas sir, what is it that I would denie you? It is not I, well I wot that haue abilitie, or if I had, would presume so far as to impugne you, what wold you more sir? I am come to your bow and acknowledge your credit, your worshipful acquaintance, and all else you haue brought me to. But yet sir, after all these sporting deuises, hee is but a Nidcote, and that wise men can tell
- you
- Asteismus.*

you, that will glory so much in such fruitles follies.

But say I tis your vaine glory? No, not so, it is but a Thraasonicall exercise. There bee that affirme Gentilitie hath no deriuation, where is neither good nature, honesty, nor friendly condition. But what is that to you? A man may sit vnder a stall with credit, but to be laid on a stal, smelleth somwhat of beggership. Go to, I warrant him he is a proud fellow, and little of good maner knoweth, that so rudely wil dare to speake of your maister ship.

Yet nowe we be in, let vs goe to it by the weeke. In odde sooth I must tel you plainly, your occupations haue beene too manifolde to thriue by your honesty. But perchance the terme is quaint, and you will saie this matter of honesty is besides your profession. Alacke sir, though it be, you must pardon the writer, it was but a mistake in his penning, by ill noting your pedegree.

Tush pedegree, pedegree, here is nothing with you in hande but twitting with pedegree. Cockes fish, these proude fellows that haue nothing to liue vpo to see how malapert they be, if they had ability to take to as you haue, & wherewithal to beare vp their heads in y world as you do, such credit with honorable & worshipfull, who haue multiplied your praises for noted good parts, apparantly seen to be in you, what would then become of their doings? Very true sir, but will not this be sufficient to giue scope to the name of a gentleman? Faith sir, to be plaine with you, tis but as the wiser sort do hold opinion.

For in our beliefe it is saide, that a great deale better shewe doth it make to giue but one certaine & true demonstration of a gentleman, then to yeeld twenty brauados, and neuer come neare the true meaning of them, railing, lying, backbiting, slaundering, facing, vaunting, contemning, cogging, menacing, vpbraiding, taunting, and proudlie defacing other mens actions, desertes, qualities, behauiours, and vertues, are in right reckoning, in verie trueth but slender partes of a Gentleman.

You wil say, I am too far bewitched to tell you of these things, you will raile at me, you will storne at me, you will not beleue me: you will alleadge I am too different herein from all other opinions, your acquaintance doe like of you, praise you, and magnifie you, very true indeede, but they are but a fewe, and such also as doe it, haue intent but to laugh at you, you are but the anuile whereout they hammer

*Omiſſis.**Apoſtrophe.**Synonymia.**Epitheton.**Epizeuxis.**Paradigma.**Periphrasis.**Epanodis.**Hypero-proteron.**Allegoria.*

their paſtimes, they uſe you but as an inſtrument to bee pliable to their turnes. In this as to *Will Sommers*, they yeelde to your rages, they ſooth vp your paſſions, and cokes vp your humors. But vnto me, to whom ſuch faſhions are loathſome, and in whoſe cares thoſe baſe purpoſes and ſurſetting demeanors of yours are moſt ridiculous and hateful, they are to too intolerable.

The Peacoke when hee ſpreadeth his tayle, is glorious of his beautie, but ſtooping downe to his feete, his feathers fall with the ſelfe ſight immediately. Woulde you but abaſe your eyes vnto the lower part of your riſing, you might then recognize your original, and ſeeing the ſimple obiect whereout your proſperity hath benee deriued, confeſſe that tenne ſuch glorious plumes as you ſtudie to haue aduanced, without they were better qualified coulde ſcarſe make a ſhewe beſeeming the loweſt part of all that belongeth to a Gentleman.

For my part it is not the ſhew you beare, but the pride wherewith you are caried that deſpiteth me, the qualities you haue; and not the malice you vtter, that diſcontenteth me: whether your opinion ſtand good or bad to me, it is not that I accompt of, as beeing ſuch a one whoſe cenſure to my knowledge, neuer ſtoode in that degree to bee reckoned of. Onely doubting leaſt ouerſwolne with your humours, you ſhould conſume in your follies I haue written that I haue done, leauing the reſt to your own correction, if at leaſt you haue any wit at al whereby to amend them.

*An example of an other Epistle inuective, written in  
cause of great deſert againſt two  
ſeuerall parties.*

*Exordium.*

I Am ſorie it falleth vnto my lot among matters more ſerious, that I muſt at this preſent incomber my pen, and enforce my labours, about ſo needleſſe a purpoſe, as to decipher a knaue whome the worlde knoweth alreadie by his colours, and a companion of his that will ſhortly giue prooſe of his facultie by his far ſpreading titles. And yet the time hath bin when by their ſhadowes I could ſet them both to viewe, and hauing cunningly deciphered them, could laugh at the portraiture, imagining that there were more heades to carpe  
at

at their villanies then honest meaning to excuse their treacheries.

It was not amisse said amongst the wise, that there cā be no friendship but amongst the good, and yet is society so common amongst men, that there is not the arrantest varlet in the world but he will find a companion, & why? because therein is a likelihood, which although it cannot turne to friendship, yet growing *ex similitudine morum*, I find no reason but that a coniunction may be of knaues as well as a separation of honest men sometimes.

Leauing your yokefellowe M. whome I esteeme so base a fellow *Paralepsis*. as comming out of the very Cell it selfe of all villanies, smelleth so strongly of the stench thereof, that he is not worthy to come within a mile of my paper, nor neare by a thousande Yeardes vnto the worst parte of my studie, I will speake two or three words vnto you maister F. which are his aduocate, and as it seemeth his second selfe, nay rather incorporated in his bowels, and become maklenezed, yea rather M. himselfe, for he hath taught you to handle his cause so cunninglie, that he neede not ioine with you to lie for himselfe, for you will lie for both, and surelie (not thinking you haue it by nature, *absit*) I iudge it rather y infection of him who hath so transmuted your disposition, that to boast, face, scold, and lie, and that without shame, credite, or honesty, you surpasse as I heare, why M. himselfe (of whom you are thought but the shadowe) cannot go beyond you. You haue deliuered forth in publique speeches, that I and my companions abused your Client with a false Lease, that we led him by degrees into a deceitful marriage, that I wil come with my hat in mine hand to craue your Clients fauor, that you know me well, and thereupon demaunded whether I was not once master L. his man, and being answered yea, you paused, and then said, belike you knew me then.

Remembring that you are become a M. (whom alwaies I note for *Sarcasmus*. a shameles liyng knaue) I wonder the lesse at your impudencie, marie if you were an honest Gentleman, that did rather stande vppon your credit, the vpon such base respects to get money, by bolstering whatsoever villanies you care not, I would then saie, *tota erras via*. But not shewing you such fauour, I must needes tell you in shorte conclusion (You lie.) And so much the rather because in the deliuerie thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without prooffe added to manifest the certaintie, I further affirme that I will bring halfe a score, honest knowne then either you or your Client, to whome he hath confessed the contrarie himselfe, and made knowne the same most amply vnto their owne vnderstanding, who by the iustifying thereof, will proue him a shamelesse lying knaue in his slaunders, and you a prating foolish dolt in the rash deliury of the same vpon so sleight a ground, to defame an honest man of more accompt then your selfe; and that without occasion. And because you take vpon you to know me so well, and are yet of opinion that I wil stoop to your Client, I must tel you there-  
*Chariensisimus.*  
*Allegoria.*  
 in your wisdom greatly mistaketh both my nature and condition, for that I can neuer bee so disparaged in conceipt; but that I could alwaies find an Asse by his braying, and scorne a rascall though he were neuer so full of vaunting.

My dwelling with Mayster L. continued euermore with reputation and credite sufficient euen to this present daie, I desire to be informed without pausing, what you canne say to impugne the same; and albeit I knowe a slaunderous mouth neuer wanteth whereof to gather; yet taking mee at that present state, you shall finde mee such in trueth as all your malice shall neuer bee able to disgrace me.

You saie I dare not walke abroad, that I cannot bee seene at Westminster as your Clyent is. It is indeede spoken like a Tinker, and sauouring somewhat of a Coblers stall, what betwixt choler and lying, your Client and you haue taken order, to speake nothing honestlie. And I woonder not of it, for you haue not so much as a fauour of honesty about you. Vile malicious deuourers of men, do you thinke it an easie thing, or matter of sleight purpose, so villainouslie to derogate a mans good name (then which to a generous minde nothing is more precious) or do you deeme all men of so base contempt as your selues; that they can willingly suffer all things to bee benefited by any thing? And when you haue shamefully vttered your lies in place of audience, dare not for your breeches stand to the least word of smallest moment, that you let fall out of your ouerflowing venomous mouthes.

But *de his taceo*, the best is, you are both well knowne, for the  
*Epitheton.*  
*Apasiopepsis.*  
 one

one of you, seeke all London for a cogging, brabbling, boasting, ray-*Synasthrismur*:  
ling shamelesse, and lying knaue, M. is the man, and hee shall doe it.  
He seeking all the towne ouer for a facing Aduocate, one that coulde  
handle the matter like himselfe, F. was the man : Yee are both well  
met together, continue your purpose, and see the ende, for you meane  
so, nay you will do it.

I vse not F. as he vsed me, to brabble, and to lie of him to strangers

But hauing drawne his portraiture, I send the first counterfeite to  
himselfe, that seeing it hee may shunne his lewdnesse, which yet lieth  
in secret, and if hee continue shall quickelie bee published, and that to  
his shame openlie.

I leaue you both as I found you, my paper and present matter for  
this time taking end. In apparant hast, hauing otherwise more weigh-  
tilie to imploy my selfe, this last of Februarie, &c.

*Of Epistles Comminatorie. Cap. 6.*



**T**his Inuectiue seemeth to haue bene ouer sharp in the  
matter, but not in the maner, for the occasions there-  
unto inducing might peraduenture merite that and  
greater. And howbeit both the termes and conuey-  
ance are somewhat hard, yet is it in such cases verie tolerable;  
when either the vilenesse of the action, or base demeanour of the  
partie both require it. And in this point there is a great Decorum  
principallie to be obserued, to vse a bad person with termes corre-  
spondent to his behauiour & qualitie, as in any other laudable pur-  
pose to entertaine another party according to his calling or dig-  
nity. And as this title of Inuectiue, and that of Exprobratorie be-  
fore going, are nêerely affianced together: so also is the next here-  
unto, which is called Comminatorie. The Etimologie or signifi-  
cation whereof, is by menaces to threaten. Insomuch as parti-  
cipating with a kinde of Accusation for iniuries committed, it ex-  
postulateth not, nor reasoneth of anie circumstance, obiection or  
qualitie, but protesting a due desert in the partie challenged, me-  
naceeth thereupon a speedie and answerable reuengement. This,  
of this title is the substance and proper tie. And so will we proceed  
to the examples.

*An example of an Epistle Comminatorie.**Exordium.**Prolepsis.**Antanaclassis.**Pervasio.*

**M**After D. I see well by some experience had of your dealings, that you haue small regarde of your honestie, or welfare; two things in mine opinion, whereof each one should bee charie. Your honestie, in respect that you keepe no promise: Your welfare, in that you neglect the oportunitie, for releasment of that, which in the ende must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you carrie of your owne good growne to be slender, blame not other men that breake with you vpon desert, nor mislike at all their want of pittie, that haue no meane to pittie your selfe. For my part looke for it, and you shall surelie finde it, that I will prosecute all meanes possible to arrest you, and beeing so arrested, I will not bee moued with intreatie, prayer, or other submission to release you, till you haue payed the whole debt, charges and penaltie. And whereas you sent mee worde by my man, that you could not accustome your selfe, with one that trusted you to deale treacherouslie, I answer againe, that if you make it so nice to bring him forth to bee arested for whome you are suretie: paie then the debt your selfe, and satisfie me, and that speedilie: for if you doe not I vow I will meet with you and that verie shortlie, when to your little content you shall perceyue that in so vsing mee, you haue dealt most vnaduisedlie. Thinke of it as you list, and deale with me accordinglie: and so to your best consideration of your owne safetie, I leaue you. This ninth of Iune, &c.

*An other example Comminatorie containing a greater vehemencie in the deliuerie.*

*Exordium.*  
*Periphrasis.*  
*Metaphora.*  
*Aporia.*  
*Emphasis.*  
*Metonymia.*  
*Erotema.*

**V**Ngracious offspring of hellish brood, whome heauens permit for a plague, and the earth nourisheth as a peculiar mischiefe, monster of mankind, and deuourer of men, what maie I tearme thee? With what ill sounding titles maie I raise my selfe vpon thee? Thou scorne of the worlde, and not scorne, but worldes foule disdaine, and enemy of all humane condition, shall thy villanies scape for euer vnpunished? Will the earth yet support thee

thee, the cloudes shadow thee, or the aire breath on thee? What lawes be these, if at least wise such may be termed lawes, whereout so vile a wretch hath so manie euasions? But shalt thou longer liue to become the vexation and grieve of men? No, for I protest, though the Lawes doe faile thee, my selfe will not ouerslip thee, I, I am hee that will plague thee, thou shalt not scape me, I will be reuenged of thee. *Eephrasim.*  
*Aphorismus.*  
 Thinke not thy iniuries are so easie, that they are of all to bee supported, for no sooner shall that parched withered carcase of thine, sende forth thy hatefull and abhorred lookes into anie publike shew, but mine eyes shall watch thee, and I will not leaue thee, till I haue prosecuted that which I haue intended towards thee, most vnwoorthie as thou art to breath amongst men, which art hated and become lothsome euen in the verie bowels and thoughtes of men. *Anthyphora.*  
 Triumph then in thy mischieses, and boast that thou hast vndone mee, and a number of others, whom with farre lesse despight thou hast forced to bende vnto thee. And when by due desert I shall haue payed what I haue promised thee, vaunt then (on Gods name) of thy winnings. For my part: but I will saie no more, let the ende trie all, liue wretchedlie, and die villainouslie, as thou hast deserved, whome heauens henceforth doe shunne, and the world denieth longer to looke vpon. *Epizeuxis.*  
*Asyndeton.*  
*Epitheton.*  
*Periphrasis.*  
*Synecdoche.*  
*Pleonasmus.*  
*Polyptoton.*  
*Insultatio.*  
*Aposiopesis.*  
*Metaphora.*

Of Epistles deprecatorie. Cap. 7.

**T**He menaces of this last Epistle you may well deeme to haue issued from a hot enraged Spirit: of which though the stile bee vehement, yet vnto men alike humorous, the same may stand for a president. Such kinde of inuentions and men so affected with such estranged passions, are as we see diuerslie found, wherof I thought good to giue forth this example to bee considered, the waight neuerthelesse to bee measured as in the others before to the person and matter occurrent. And now we will we to the last of all this state Iudiciall, which are the Epistles Deprecatorie. The title of these Epistles carrieth a name, accordant to the submissive matter in them contayned, for their efficacies are onlie carried by entreatie, request of fauour, good opinion, allowance or pardon

of anie iniurie or offence conceived or committed. In good natures, it is a thing proper to weigh with themselves, howe much anie waies they stand charged, whether by respect of person, dutie, friendship or seueraintie, accordingly thereupon to frame their speeches or writings. Yet is not the matter hereof Supplicatorie, as growing by waie of petition. But rather an honest and gentle submission to the good liking, estimate or friendlie respect of such, vnto whome, or by whome we are either accused, tied, charged, or constrained; clearing, if it may be, or honestly otherwise mitigating or auoyding what sinisterly, or vpon some intended conceit, may be drawne to be against vs, and of the vse hereof to be spoken let this now be sufficient.

*An example of an Epistle Deprecatorie, where the partie is charged in good opinion.*

*Exordium.*

**W**Hen a Physiognomer by chaunce (hauing beene famous in other places) came into the *forum* of *Athens*, hee declared by the view of diuers mens faces the diuersitie of their conditions, whereupon (for better triall of his Arte) hee was demanded what (*Prima facie*) he thought of *Socrates*, he answered, by his countenance, to be a man of verie euill condition. The people which knew the contrarie, growing thereby into great rage, were ready to drue him out of the *forum*. But *Socrates* comming forth. Be not angrie (quoth he) for such a one might I haue beene, if by Philosophie I had not corrected my maners.

*Hypotyposis.*

By this might bee inferred (right Worshipfull) that at the first shewe, it is not good to giue rash iudgement of anie man, for the Physiognomer beeing able to iudge what men might bee, was not able to say iustlie such they are: In like manner, your Worship hauing beene led by misreports, are able to say, thus it is spoken, but not so it is.

*Narratio.*

To my great grieve it is informed vnto mee, that by the sinister report of mine aduersaries, you thinke hardly of me. And so much the rather haue I cause to bee grieved, for that in the mouth of an ignorant person, I am not thereby iudged of, but by the sentence and opinion of  
the

the wise, held a man badly demeaned, careles, and such a one as beareth small reputation.

Beleeue mee sir, and if it please you to take further notice of me, you shal find it true, that it is more euill vnto me to be adiudged loose of a wise man, then of a thousand base persons to be vterly condemned, for that the one speaketh of skill, and the other of a bad conceipt, the first wishing all men to bee good, the other confessing no man to be sufficient, that is not possessed with euil. *Epanodis.*

My aduersaries haue brought many heauy informations vnto you tending in outward shew to my great disgrace, naming me as it pleaseth them, a man (as they thinke of themselues) indifferent for all purposes. But because I know you to bee wise, and thinke it a matter of no small accompt to be well thought of at your hands: I am therefore the more carefull to cleare my selfe, and do beseech you, that you will hold for firme what I do here set down: assuring your selfe, that whatsoever my aduersaries report of me, I doe make accompt what speeches passe from me: and those that I deliuer vpon credite, I will performe with trust.

This then I say for aunswere generall, to whatsoever they canne obiekt, that if any parte of that in substaunce they haue deliuered vnto you for certaine bee true, I will loose the credite of a Gentleman, and bee regarded as I repute them: and besides, will repay whatsoever is to me paid, and release what nowe I haue in sure against them.

Besides, pleaseth it your Worship for my credit sake to haue the hearing of the cause, I will come face to face, and (though I knowe the one of them to haue a shamelesse countenance) of himselfe, yet let bring what counsell he will with himselfe, if I ouerthrowe not euery matter obiekted, and proue my selfe an honest man, I will loose the debte and my credit too, which I accompt aboue all debts. Haue not I then had great cause (hauing beene as vnto you, so in diuers other places besides verie vniustlie railed at and defamed) to write vnto these persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall bee euident that I had great cause, and that very manifold to do it: for my part I knowe not what others deeme, but touching my selfe, I had rather lose my life then my good name, then which vnto me nothing is of more regard,

and I tell you fir, if E. or a better man then he maketh no more reckoning, but to defame me without a cause, he shal know and vnderstand that my credit is deare vnto me, and that to maintaine the contrarie he shall find a hard reckoning.

I spende not my time in making of Lybels, but to write in reproofe of him that abuseth mee, which I take so highlie in grieve, as namelie, they shoulde be so shamelesse to report that vnto your Worship which they cannot stande to, that I holde it a wretchednes therein to be silent, and a mischiese for credit sake not to discouer a trueth.

*Epilogus.*

Beseeching your worship of fauour and credite, to me and my rude lines, I humblie take my leaue, beeing alwaies ready to auouch what here I haue set down, wherof not failing I remaine

Your worships whensoever to  
be commanded.

*An example of an Epistle Deprecatory, in cause  
of wrong supposed to bee  
committed.*

*Exordium.*

**S**Ir, your Letters more troublesome to my conceits, then sauring (as I am credibly led to thinke) of that your woonted most noble disposition vnto mee, I haue receiued. With what supportation and vnaccustomed grieve I haue retained them, I refer to anie one (guiltlesse accused and suspended from so high fauours as formerly by your bountie hath been to me performed) simplie to be coniectured. Long was it ere I could satisfie my selfe by any accessse that might bee to proffer my selfe or these humble Letters vnto you: Yet neuerthelesse weighing howe farre different these newe occurrences were from those your auncient fauours, I surmised with my selfe that the instigation proceeded soly from others, hardlie perchaunce bearing those graces wherein I stood with you, and becoming thereupon my bitter enemies, the sinister deuise whereof, stood vpon me wholly to ouerthrow or impugne. For which hauing no other or better meane at this instant, then these my submissiue lines,

lines, I propose them vnto you, as solicitors of your former liking, confessing that if any waies I haue erred vnto you, as I will not vtterlie seclude my selfe from any errour, it was but as a young man, and rather by ignoraunce, then of malice anie waies to bee intended *Diceologia;* And as touching any other obiection, let mee but craue pardon to haue accessse vnto your presence; and then iudge as you finde mee. Two waies are onelie left, my accusers to my face, or mine *Silepsis.* owne simplicitie to cleare me. This is all I require, and so much I hope you will not denie me. Wherewith resting in the due acknowledgement of that your former bountie, I humbly surcease. This fifteenth of Nouember.

*An example of an Epistle Deprecatory, pleasantly  
written to answere a former  
Letter.*

**T**He long sweating paines wherein your good selfe (my verie *Exordium.* good friend A) haue lately trauelled with your weatherbeaten barke, to aunswere my Letters, moueth mee (howe simply so euer) to reply a little to the same. Wherein, pardon first craued for so meane a wit, at a suddaine, to take vppon it, to encounter so selected a stile, wherewith your youthfull yeares are so replenished, I go to the matter.

Touching the iar you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes alleadged, your curtesie yet vouchsafeth to allow of, I, with so friendlie a prospect as may be to so respectiue a iudgement, do right curiously thanke you.

The compasse of your writing, according to the measure it beareth, being so much mystical, as that the grossenesse of my wit cannot well conceiue of, hauing drawne thereinto as it seemeth, the very quintessence of those well performed partes, that in your person are resiant, maketh me post off the answere, till by a more deepe consideration I may better conform me vnto it. Wherein I must confesse in very deed, that all that may be within or without, ouer or vnder, or besides master B. you haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon though

I render you no profit. My forgetfulness also in prising the simple value I beare, with your worthines, & many other beautified parts of your gentlenes, you must also let slip, otherwise I am vndone with the griefe, and so I would sir, your worship did take it.

Nowe as touching the forging complaint you thrust in of your wants, I could hardly belecue that in the action you beare you could so greatly be distressed. Neuerthelesse, for the little time I haue beene of your masterships acquaintance, I haue vnderstoode of some, that weare a velvet suite with as small inheritance as your selfe, who haue vsed the matter as slenderlie as may be, by any great credit to bee accounted of.

*Epilogue.*

Yet must you needes giue me leaue to be gone, for the tide tarieth no man, but if you find your selfe in the lurch before I returne againe, the best is, at my home comming you know where to find me. *Et sic valeas*, gentle friend *Topas*.

Of Epistles familiar. Chap. 8.

**V**ith this pleasant direction I thinke meete at this present to conclude these last Letters Iudiciall, and therewith also the vertic ende of all our Letters speciall, so tearmed by me as aforesaide, for the speciall matters and conueyance to them senerallie appropriate. And nowe the next and last in turne, are those letters familiar, for the ordinarie causes and matters of handling in them likewise contained, so formerly named. Little informations neede here, more then the directions already in the Chapters of the first Booke that haue beene deliuered, for their stile and methode. Seeing the common matter in them vsuallie frequented, challengeth no such strictnesse in propertie or conuenance, as was required in the others, only they for orders sake as the rest, are herein to be distinguished (the better to be found out & known by their partes) vnder their senerall titles. The first wherof appeareth to bee Narratory and Nunciatorie, both alike in their vsage, consisting onelie in aduertisements of affaires, from friende to friende, servant to master, or generallie to speake, from one person to an other

other, the examples whereof according to the severall properties  
do plentifully ensue.

*A Letter Nunciatorie from a sonne to his father or friends,  
touching his being in service.*

**M**Y humble dutie remembred, good father, vnto you and my  
mother: These are to aduertise you, that I am, I thanke God,  
in good health. As touching my placing heere with my maister, I  
doe like verie well of the trade, but I doe not thinke the seruice fit for  
me, as well for that it seemeth, that more for the money that shall bee  
giuen with mee, then for any desire to my good, hee is willing to haue  
mee. Besides, for ought that I can learne, my maister is verie backe-  
ward in the worlde, so that what minde soeuer you carrie to my pla-  
cing here, I doubt it will turne to verie small purpose. Neuerthelesse, as  
my dutie is, I doe gladly submit my selfe to your pleasure, and am wil-  
ling as becommeth me, to do in all things according to your will. And  
euen so with my heartie commendations to my Vnk'e and Aunt, with  
my brothers and sisters, I leaue further to trouble you: desirous, if it  
may seeme good vnto you, that I may verie shortlie see you. From L.  
this thirteenth of Februarie, &c.

*A Letter Nunciatorie in another sort of the selfe  
same matter.*

**G**ood father, hauing the oportunitie of this bearer, I thought  
good to certifie you of my present beeing, giuing you to  
vnderstande that I am, I thanke God and you, in good  
health, and verie well placed heere in London, where I am  
in hope to continue my heere beeing to some profitable purpose.  
My maister vseth mee in verie good sort, and I lacke nothing that ap-  
pertaineth vnto such a one as my selfe. I trust you shall haue ioy  
of mee, and ere a fewe yeares passed, I doubt not but so to behaue my  
selfe, that I shall well deserue this good lyking that already I haue of  
my Maister, and further credite also at his handes, and imployment  
about his businesse. I hope that you and my mother, and all our  
friendes in the Countrey are in good health. I pray you that you will  
write

write vnto my Maister as occasion serueth, and thanke him for his good vsage: and if you can to remember him with some conuenient token from the Countrey. Thus desiring your daylie blessings, and remembring my humble dutie to you and my mother, I take leaue, From L. this of, &c.

**T**hese presidents as they are here vsed, may be applied to any the like purpose, of what qualittie soeuer the seruant be, or the seruice, whence the same is deliuered, there needs but change of names, and contrarie applications, according to the being of the parties to be vsed, and this onelie forme to be obserued and continued. And so will we now to the other examples.

*An Epistle Narratorie containing aduertisements from one friend to another.*

**M**Y good N. you shall vnderstande by this bearer what speeches I haue had in your behalfe, with Maister R. F. whome to tell you trueth, I found at the first time verie strange, but after wee had a while debated of the cause, and that I had enformed vnto him all these reasons, which stooke both for your benefite and his owne satisfaction, he was verie well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your absence what he saw meetest to the purpose, and that in sooth with so deliberate and sound resolution, as my selfe for your sake must needs also thinke the better of him. I do refer the circumstance to both your leysures to be debated on. And as touching that you willed me to deale for, with your Vncle, it is, I see, to verie little profite, for that his suspicious humours are such, as will not with anie reason whatsoever be diuerted. I coulde tell you a Hystorie of that matter, but I leaue all to our next meeting. My brother S. desired mee heartilie to commend him vnto you, and so did your olde seruant D. You shall by the next Carrier either heare further of me, or else verie shortly thereupon you may expect to see mee. And euen so with my heartiest commendations till then I bid you fare well, S. this fifteenth of August, &c.

*A Letter of aduertisement from a sonne to his father.*

**M**Y humble duty remembred good father vnto you, and my mother. It maie please you to vnderstande, that vpon the receyte of your Letters sent mee by P. your man, I haue done your commaundement. And whereas you expected an aunswere by the carrier, for that P. went forward Westwardes in his iourney, I could not till this present write vnto you to anie effect. I haue receiued of Maister N. the twentie poundes which shoulde haue beene paied at Easter last, and for the continuation of my here beeing, I thinke it would turne you to some profite, so be it I may be furnished accordinglye. Wools are as yet at high rate, but I thinke shortlie they will fall, wherefore I haue not yet thought meete to laie out anie monie about them. The next weeke you shall receiue by C. the Carrier fortie poundes. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will now come in verie good time, respecting that the Faire at F. is nigh, and for ought I yet perceyue, they are like to bee well solde there. This is all I haue to write vnto you at this present, sauing my heartie desire of your health, and likewise of my mother, with all my brothers and sisters. It is here sayde, G. hath verie lewdlie demeaned himselfe in his maisters businesse, whereby maister L. is like to bee much indangered. Praying your daylie blessings vnto me, I humblye recommend you to the Almightye. From B. this thirtie of May.

**A** Cordant vnto this last Letter maie any seruant frame himselfe to aduertise his master of his affaires, altering onelie the names of directions, and the matter as occasion serueth. Neuer the lesse for so much as in causes of other accidents beyond the seas, both masters haue occasion to write vnto their seruants or factors, and likewise the seruant or factor to answer them againe, whereof perchance some examples in this methode might also be sought for. As neere as my little guesse in those causes will serue me, I will set you down some directions. Poting by the way, that the infinit number of all occurrents are not herein to be satisfied, though to as many as bee needfull examples are intended to bee

giuen. Onely the learner must consider, that the true and proper intendment hereof, is but for an orderly conuenance of euery action to be prescribed, wherout one direction picked, must and may well serue for a number in that or the like degree, vpon other occasions to be suted. Neuerthelesse, that as well in this, as the former booke, we haue omitted no trauell for the ease and better instruction of the studious to giue vnto them, of euery common or needfull matter, as manie severall directions, as that the leading along of the same herein, may be wel iudged to be most plentifull. According whereunto, of these two last recited partes, wee will now sort you out some particular examples, of the first whereof from the maister to the seruant, you shall expect hereafter vnder the title Mandatorie, & of the second this example ensuing may be a president.

*A Letter from a seruant or factor to his maister.*

**S**ir, my humble dutie remembred vnto you, and my good Mistresse, you may please to vnderstand that I haue laden for your account in the good ship called the R of B. according to your remembrance sent vnto me for the same, by maister S. T. seuen Buts of Secke, which cost the first pennie seuentene Duckats the Butte: marked with your accustomed marke in the margent. Moreover, fise Roues of Cochinellie, verie excellent good, and of fine colour: which cost after 7 Duckats the Kintall. All which I hope by Gods grace shall safely come vnto your hands, I send you also herein inclosed your bill of lading: I wrote formerlie vnto you for certaine commodities out of England by maister D. L. who came alongst in the Fleete of L. and is as I vnderstand, safely arriued from Lyons againe: Here is at this present small newes worth the writing vnto you, wherefore, praying Almightye God for the health and prosperitie of you and all yours, I humbly take my leaue. From L. this of &c.

*Your faithfull and readie seruant at command.*

*Of Epistles Remuneratorie. Chap. 9.*

**I**n the writing of this last Letter, there was shewed mee by the Printer, a booke called the Marchants Auiso, helping, and in mine opinion

opinion most fully & ample sufficing to this instruction. And for as much as the conueiance of these letters, bee rather matters priuate to Merchantes aduenturers, then resting in publique for anie other vsers, I haue determined herein for that sorte, vnder this Narratorie or Nunciatorie title to laie downe my limits, referring the desirous of further direction, vnto the writer of that Booke, whose labour for that purpose, not without his speciall desert, cannot be by me or anie other to such end better furnished or deliuered, his tearmes being most currant to those kind of dealinges, and his methode also best answering vnto the true passages thereof. For which in supplement of the residue of the required examples yet unfitted to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to be Remuneratorie. This title serueth to a Remuneration or thankfull acknowledgement of benefitts receiued, and to such end is by the examples thereof to be imployed. And in so much as vnto euerie one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the respect of euerie benefitt without some thankfull consideration, it shall behoue that according to the estate or qualitie of the partie, from whence we receiue the same, we do frame our letters of thanks, which to our betters, equals and inferiours are in sundrie sortes to be deliuered, and according to the dignitie and worthinesse of euerie one, excelling or going before vs, are euer to be measured, and with the more or lesse submissiue and humble acknowledgiment is alike to be carried. Neuerthelesse, that according to the efficacie of speech in each of them deliuered, the greatnesse and weightie respect of euerie good turne, is by the considerate and respectiue regarde thereof, the more ample to be perceiued.

*An example of an Epistle Remuneratorie  
from an inferiour, to one far his better in  
reputation and calling.*

**T**O recognize (Sir) in multitude of wordes, how much charged  
I stande vnto your bounteous and euer curteous regard towards

me; were vnto your wisdom. I knowe but fruitolous, who better respecteth the inwarde seruice intended of anie one, (whereof I humbly beseech you on my parte to stande assured) then an outwarde behauiour, the validitie whereof maie manie waies bee doubted.

Yet neuerthelesse, in that the thoughts of men are only in word or action to bee deciphered, let it I beseech you stande with your good fauor that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeine good vnto your Worship to command me, I will not haue life or abilitie that shall not be yours, in al that it may please you to vse me.

*A Letter remuneratory from a Gentleman*

*man of good sort to a noble man her  
kinsman.*

**M**Y good L. howe much I am bounde vnto your L. for multitude of fauours, and especially that it pleased you to thinke so well of me, as to write your fauourable letters in my behalfe:

I can by no other waies expresse, then to continue your L. most humbly affectionate poore kinswoman, & wil for euer acknowledge it as of your great goodnes, beyond any merit of mine owne. And as my bounden duty is, no day shal passe me that I will not pray to God for your L. health and prosperitie, and the redoubling of your daies. Beseeching your L. to excuse this my boldnes, and to pardon me that in person I cannot do my humble duty, but by writing, my Lady making such haste away, as so much time wil not be permitted me. I most humbly therefore take my leaue of your L. From S. this eleuenth of Nouember,

*A Letter remuneratory from one*

*friend to another.*

**G**OOD M. D. my breach of promise in not hauing visited you with deserued requitall, since my departure, maie breede suspicion

suspicion and doubt of ingratifullnesse, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you will yeelde vnto an approoued trial before you condemn. For my part, if I should not owe vnto you all honest minde and fidelitie, I should much contrary your great curtesie, and deseruedlie incur the shame of ingratitude. You knowe that hauing swaied, as I haue done, out of the limits of a comptrolled rule, and displeased so much thereby as my case hath bewraied vnto you, those whome by nature and duty I ought to be awed vnto, it is reason that by a more distinct obseruance I make amendes for the residue. My father it seemeth though not yet by me, hath otherwise vnderstoode how much I stand yoked vnto you, and thinketh himselfe for all his sons vnthriftinesson what therein to be tied vnto you. His meaning is one of these daies to intreat your paines hitherwards. But how euer deserts be noted, or care by nature doth binde, assure your selfe whilest life leadeth along this earthly coarfe, I am and will bee alwaies most vnfaignedlie yours. To whom, and your good bedfellowe, I most hartily and often commend me. From B. this of, &c.

*A Letter remuneratorie from a*

*Better to his inferiour.*

**T**. F. I haue vnderstoode by my seruauit P. howe much I am beholding vnto you for your paines taken in my behalfe, about such busines as I sent him, for which I not onlie thanke you for the present, but will remaine your willing friende to requite you in anie thing that I maie. It was tolde mee you had occasion to trauell this way verie shortly, I pray you if you doe, let mee see you. And looke you faile not to vse me as your good friende, if at anie time you fortune to haue neede of me. Wherein doubt you not but you shall finde my readinesse as great as your forwardnesse hath bene already in my businesse. And so doe bid you hartily farewell. From T. this of, &c.

Your louing friend, &c.

## Of Epistles Locatorie. Chap. 10:



Thus haue wee deliuered vnto you of euerie of these  
 lutes their seuerall examples, wherein you must  
 note, that if you write to your better a letter Remu-  
 neratorie, you maie not promise vnto him your grate-  
 fulnes with the verie word of requisall, but rather by the proffer  
 of seruice or other affectionate meaning in you, to the answering  
 of such courtesies as haue bene receiued. And next hereunto will  
 we passe vnto the title Locatorie. The letters of this lute are such  
 as of some pleasant conceipted vaine, do proceed from one famili-  
 ar friend or acquaintance to another, rather of some sporting de-  
 uise then of anie important matter. The vse is common among  
 pleasant heades, and rather luted forth according to their present  
 vaines, then vpon anie prescribed order. Such whereof is at the  
 end of our Epistles Commendatorie, & one other vnder the title  
 Consolatorie mentioned in the former of these booke; and like-  
 wise a thirde vnder the title Deprecatorie, written in this last part  
 of letters, & a like whereunto was once written by my selfe, and  
 three or foure other of a merie acquaintance, to a parson being  
 our familiar, and one of good nature and disposition in the coun-  
 try, wherein each one wrote a line of a seuerall hand, and as occa-  
 sion fel out, inserted his sporting deuises, with many oode quips &  
 meriments, wherwith the good Parson thought himselfe greatlie  
 wronged, till he knew from whence it came. But in so much as  
 to an inuention onlie naturallie to be expected, no method can be  
 well prescribed, I leaue the Epistles of this sort to the discretion  
 of the writer, as his fantasie serueth to be pursued. And goe to the  
 next, which are called Gratulatorie. For as the one is a pleasant,  
 merie and sporting vaine, so is this a kind of reioicing, but in a  
 more modest and curteous maner, ouer the good healths, fortune,  
 or other good partes or preferments, of our friendes, kindred, or  
 acquaintance, whose examples to their proper purposes are now  
 next to be deliuered.

*An Epistle Gratulatorie from one friend to another.*

**S**Ir, I was verie sorie to vnderstand by the common report of our Sneighbours of your great sicknes, as of such a one whom our countrie should misse, and I promise you as much as anie poore welwiller of yours, I grieved thereat, but being certainlie againe assured of your good recouerie, I praise God in my thought for the same, and do reioice it hath pleased his goodnes to bring you to your former strength. Whereof hauing no better nor more apparant token at this present, then my heartie well wishing, I thought it parcell of an honest purpose to signifie the same vnto you by writing, especiallie hauing therunto so good and fitte oportunitie, as this bearer, whome entirelie I knowe to loue and regard you. And euen so with my heartie commendations to your selfe, and my good Coosen your wife, I heartilie bid you farwell, From B. this of, &c.

*A Letter Gratulatorie from a wife to her husband.*

**G**ood husbände, I am glad that you haue at the last remembred your selfe by this bearer, to write vnto me, who haue thought it verie long to heare from you. I doe greatlie reioice of the good and prosperous successe of your iourney, and chieflie that you haue endured your trauel so well, being in so good plight and strength of bodie, as I vnderstand you are by your Letter. We are much beholding vnto our good friends in the Countrie, that haue giuen you so great and good entertainment. And I heartilie pray you to commend mee vnto them. Your businesse heere at London goeth well, thanks bee to God, and wee haue no want of any thing but your presence, which if you would once hasten hitherward, it were a comfort vnto vs all to see you, hauing beene as me seemeth verie long absent. But maister C. and his friendes where you are, vseth you so kindlie, that I thinke you cannot well tell howe to winde your selfe out from your good companie. Yet good husbände remember that at the last you must come home, and the sooner the better. I referre all to your good discretion, and so commend mee most heartilie vnto you. From L. this of, &c.

*A Letter Gratulatorie from one to his kinsman seruing in London.*

**G**OOD Cœsen, I am glad to heare of your good preferment in London, and that, as I heare by your father and mother, you are so well placed there, and with so good a Maister. It is no little comfort vnto mee to vnderstande, that you doe so resolutelie, and with so good a minde dispose your selfe to your businesse, which I gladlie wish you would continue. You must now remember that your friends with great charge, care and industrie haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they should haue ioy and comfort of you in your elder yeares. For which, as you haue now bequeathed your selfe to this place of seruice, so must you for any feare of hard vsage, bitternesse of speech, or other mislike of tauntes or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the customs and vsages of London, you doe now at the beginning thinke well of that, which hereafter maie turne to a discontentment: but good Cœsen, so be it you haue no want of things needfull and necessarie, frame your selfe to forbear all other crosse matters whatsoever, and giue you wholie on Gods name, to the benefite of your seruice. You shall want therein no helpe, furtherance, or encouragement on mine and your friends behalfe, who reioycing in that alreadie to see you so well behaued, doe daylie praie to God to prosper and blesse you. And thus with my heartie commendations I bid you fare well. B. this of, &c.

*Your Vnkle carefull of your  
well doing, T. B.*

*Of Epistles Obiurgatorie. Chap. 11.*

**T**Hese three examples may bee sufficient to serue to ante matter of this title: seeing in eynex of them is required but an alteration of the cause whereupon wee frame our Letter to reioyce vpon: the forme of conueyance is all one. For which we will hence proceed to the next in course being Obiurgatorie, or a rebuking of the ill vsages, demeanors or parts of any one.

It

It fauoreth somewhat of the Monitorie and Reprehensorie kindes before going, but in a different maner: for that the efficacy of those Epistles do beare force in matters publike or notorizous, and these in vsages priuate and of lesse importance. The order whereof by the examples following mate be the better perceiued.

*A Letter Obiurgatorie from a maister to his seruant.*

**A**Mong some other causes that latelie haue beene aduertized vnto me from my good and louing friends, It is made knowne vnto me, that you in my absence, as well towards your Mistresse, whom in my place I haue appointed ouer you, as among others your fellowe seruants, doe take much vpon you. You runne and goe at your pleasure, wade into vnseemelic courses, and giue your selfe vnto some other matters, neither fitting the trust on you reposed, nor answering vnto my seruice. The newes hereof, you must thinke pleaseth me not verie well, neither can I with patience digest, that a companion of your being, to whom by my sole fauour I haue giuen place of direction in my house, should be so imperious ouer my wife and her due command in mine absence. Your wide wandring & common haunts at your liking, cannot by all coniecture be vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these solauish demaenors, if by the next report I hear not that they are better amended, you are shortlie thereupon likelie inough to find how ill contenting they be vnto my humours: with which priuate rebuke, if priuatelie so it may bee considered, being at this present resolved to conclude, I attend the redresse of these euils: and so giue my selfe to my further trauels, From B. this of, &c.

*Your maister to requite you as you shall deserue.*

*Of Epistles Mandatorie. Chap. 12.*



The force of these Epistles, mingled, as I said before, with the other Titles in the last Chapter declared, may for further matter or other occasions therein required, draw & plenty of their examples from those repre-

hensorie and Comminatorie, kindes alreable specified, this, for any other like direction being thereunto for this place sufficient. And now the last of these familiar titles ensueth, which is called Mandatorie. These Letters haue their titles of such directions, matters in charge, or other instructions, as by writing from one person to another are deliuered, and are the most ordinarie in vsage of all other letters that are amongst vs frequented. The conueyance whercof in these following Examples shall be tendered.

*A Letter mandatorie from a maister to his seruant or factor,  
being beyond the seas.*

**M**Y heartie desire of your good successe and wel-fare intended, which I hope God will blesse, I maruell that I haue receyued no Letters from you since the fourth of March last, I hope you doe neuerthelessse continue your good care and trust in mine affaires, whereof I nothing doubt. I wrote by maister N. in the good ship called the P. of London vnto you, which will shortly by Gods grace arriue at B. and is bound for L. vnto my coosen T. R. for all your necessities to giue you ayd as well in counsell as money: howbeit I hope you haue no great want of either, considering those trusty friends I haue remaining where you are, and your owne allowed diligence which formerlie I haue proued. I do now send you by a bill of lading in the good ship called the S. of D. those commodities you last wrote vnto mee of, viz. one packe of verie fine broad cloathes, & twentie Tuns of Lead: the broad cloathes stand me with all charges in sixteene pounce a cloath. I hope you will haue regard to the selling of these commodities to my best aduantage, wherein I pray you do your best endeouour as the market serueth. And for the money arising thereof, I would haue you to employ on these commodities there, which are here most vendible, whereof I principally wrote vnto you in my last letters, which I doubt not by this time you haue receiued. Otherwise I would haue you to confer with my coosen T. R. thereabouts. And thus desiring Almighty God to blesse and prosper you, whom I desire you in all your actions and dealings to remember, I bid you heartily farewell, L. this last of Maie.

*Your maister willing in all things to requite  
your seruices, &c.*

*Another Letter mandatory from a maister  
to his seruauant.*

**A**lbeit I haue manie occasions to write vnto you by this bearen, which time will not suffer me to doe: Neuerthelesse such as are most needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to bee sent vnto you from thence by the carier of C. and thereof did then write vnto you at large in a Letter, and sent inclosed in that letter a bill of the parcels. Now hauing sithence considered with my selfe of the matter, my desire is that you do not transporte them as I was determined, but let them rest vntill my home comming, for that there is a shippe shortly going for B. of M. Alderman H. with whome I am determined to ioinie in the whole freight, and meane by Gods grace therein to passe both those and some other commodities. About thursday next, there is one T. B. appointed by my coosen L. P. to come vnto you for fiftie pound, if he do come let him haue the money, and take his note for the receipt, and this shall be your warrant. I would haue you to looke to the waters side if the wind continue Southward, for it now serueth wel, and I doubt not but to heare from Lisbon; for gladly would I vnderstand of our shipping, and of such letters as shall be sent I wish you to take notice, and if I returne not before, vse circumspection I pray you to prouide for their returne accordingly. The haste of this bearer wil not suffer me to write more, only looke to my businesse, haue care of the trust in you reposed, and commend me to your mistrisse; tel her I will hasten homewards, as fast as I can. And so to God I commit you. R. this of, &c.

Your louing maister, &c.

*A Letter mandatory from a man to his wife.*

**G**ood wife, considering my hasty departure from you and my children, my hope is that you wil haue that louing and respectiue care towards them and your familie, that appertaineth. I haue left many things raw by reason of the suddennes of my iourney, which standeth vpon your good regard to be ordered, as namely the

I i 2.

charge

charge of my seruantes, and disposition of some other affaires and businessse. You shall nowe shewe your selfe a carefull and discrette wife, if in mine absence, you will a little take vpon you to be in my place. Regard and consider with your selfe, that seruants are negligent and carelesse, and if the maister forget his owne profit, they are as readie as others to share with his gaines. Your painfull attendance to ouer-lookke them, shal straine their labours to my vsing, your desire to see into them, shal worke their vsage to my well seruing. You must now a little while forget neighbourhood, and walking for company, considering the old prouerbe: That when the Cat is away the mouse will go play: If master and dame haue both continued absence, seruants fall a wasting, and do what they list. You know good wife, I haue now taken a great charge of late vpon me, which with some carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit. For we are yoke fellowes you know, and the charge is equall betwixt vs to be borne and supported. If as louing mates and companions wee drawe forth together, we doubtlesse shall by Gods blessed goodnes see the fruits of our labours. Our children shall participate with vs of our trauels, and God shal prosper our endeuours. And howbeit good wife, I haue alwaies found you such, as of whose care to my well doing I neede haue no doubt, yet if by the importance of my charge I bee driuen thus much to write vnto you, thinke that in great trust of your modesty, respect of your loue, & zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in minde what youth by too much suffe-  
rance and neglegēt of libertie may be inclined to. This is al I would, and so much I hope as you gladly will yeelde vnto. Commend mee manie times to your selfe and likewise to all our friendes. From R. this third of Maie, &c.

Your assured louing husband, &c,

*A Letter Mandatory from one friend  
to another:*

**M**Y hartie commendations remembred vnto you, good maister  
**MR.** These are to certifie you that I haue presumed so much on  
your

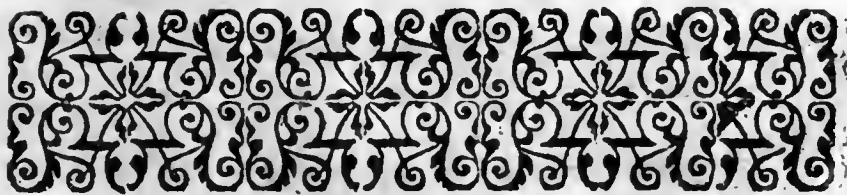
your friendship, as to put ouer certaine causes of mine in your name, for so much as for many respects I find my selfe too far insufficient to deale with the parties, I must therefore desire you to receiue some instructions which I haue herewith sent you by this bearer, and therein to vse such needfull furtherance as in like cases of friendship you may commaund at my handes. I pray you also that you will take so much more further paines for me, as at conueient leisure to walke towards S. and there to confer with my brother P. and vpon sight and hearing of such matter as by him shall bee shewed and set forth vnto you, to deale accordingly. Thus with my earnest desire to see you here at L. where you shall most hartily finde your selfe welcome, I take leaue this of, &c.

Your very louing friend, &c.

**T**hus haue I led along, as you see, this promised Methode by varietie of directions and examples, fitting to euery purpose. I hope to the pleasing and content of all the indifferent readers: and here as a limit sufficient to that determined labour, doe I late done my rest. If anie faultes happen, as no doubt there will (for that from fault mate bee free) let the learned I beseech them winke at it, the curious overpasse it, and the considerate and well practised in such like trauels fauour me in it, seeing my endeavour therein was done for the best. And so doe I conclude my Methode.

FINIS.

Li 3.



SECRET

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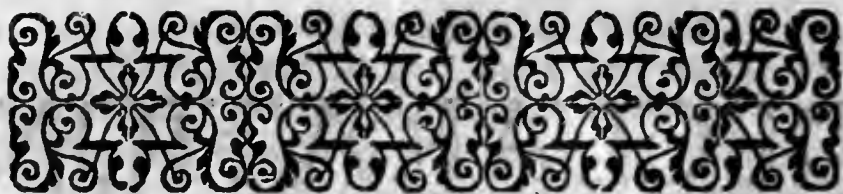
**A**  
**DECLARATION**  
of al such Tropes, Fignres or Schemes,  
*as for excellencie and ornament in wri-*  
ting, are speciallic vsed in this  
Methode.

Collected and explaned togethers,  
according to their applications,  
vsages, and properties.

*By Angell Day.*



Imprinted at London by P.S. for  
Cuthbert Burbie. 1599.



*To the courteous Reader.*



S in the two bookes before going (gentle Reader) my mind and purpose was to set forth vnto the learner, how much the phraſe of our daylie ſpeech by well ordering and deliuerie is graced with Figures and other ornaments of Art, and to ſuch end and purpoſe, haue I in the margent of euerie Epistle, directedlie againſt the places where they are vſed, quoted them to be ſeen. I haue now for better ſupplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my ſelfe, that vnto ſuch as are vnexperienced in their particular applications, they ſhall be but of verie ſlender moment in their quotations, without alſo they may be inſtructed by example, how, where, and in what tearmes, wordes or cariage, they are vſed, and wherein, and by what conueyance their efficacies are explained. For which cauſe, theſe briefe inſtructions following, conteining, as in the title before going, a demonſtration of their true & ſeueral qualities, properties and natures, are to ſuch ende deliuered: [wherein my purpoſe is to omit nothing, which in my poore opinion may ſeeme vnto this deuifed Methode a- nie wayes furthering. And howbeit my ſelfe in the writing of theſe collections, doe well conſider the want I haue of other perfections, whereby to omiſſe the matter hereof, with examples correſpondent, yet ſhall it by ſuch meanes appeare vnto all fauourers of ſcience, what will and deſire I haue to deſerue with the beſt, confeſſing (as by due prooſe I haue found) no ſpeech to be accounted valuable or of weight, that is not graced with theſe parts. Thus hauing at large expoſtulated my true meaning herein, I commit the reſt to your curteous cenſures, and my ſelfe to your good opinions.

*Towrs, A. D.*

# OF FIGVRES, TROPES, and Schemes.

**A** Figure is a certaine meane whereby from a simple and ordinarie kinde of speaking, we growe into a moze cunning and excellent deliuerie.

A Figure is diuided into *Trope* and *Scheme*.

**A** Trope is as much to say, as a variation of a worde or sentence from the proper & apt signification, vnto another neere vnto the same, sometimes for pleasure, and other while for ornament sake, and there are tropes of words, and tropes of sentences.

A Scheme is a certaine new kinde of forme of writing & speaking, and for the excellencie thereof is called the ornament, light and colours of Rhetoricall speech.

Betweene a Trope and a Scheme the difference is, that the Trope changeth the signification, as in these wordes Generation of Vipers, meaning thereby homicides of their owne issue or antecessors, as the Viper deuoureth her owne broode. The Scheme hath no change of signification, but retaineth the expresse meaning, as, Can so great anger be in heauenlie mindes? written of *Iuno* in the *Aeneidos* of *Virgill*, whereas anger is indeede onelie a humaine passion, yet without alteration is there allotted vnto the heauenlie Gods. And of some there is helde in them small difference, in so much as often times they runne into one anothers meaning.

The *Tropes* of wordes, are

**M**etaphora, which is, when a worde from the proper or right signification is transferred to another neere vnto the meaning, as to saie: We see well, when wee meane wee vnderstande well; or to call them eaters or deuourers of men and houses,

who vndo the power, orertoft from them their goods or liuings: or to faie, a homelie or rude fpeaker doth braie, which to do belongeth to an Afle, or to attribute vnto thinges the properties they haue not, as if we fhould fay, the ground wanting wet, doth thirft for raine, or fruits in their growth do labour, or corne by the ftatelie length and weightie eare it carrieth, to bee proude, or by Emphasis, that by defire, men are enflamed, by anger kindled, fallen by error: And laftlie, in prayfe of mans offspring, as to faie, the beautie of his flocke, or to call the place of renoune, the well or feate of glorie, alfo to fay, the fhowers of fpeech, floods of eloquence, onelie for ornament in witting, without ante other proper affinitie, attribution or likelihoode.

*Synecdoche*, when by one particular we vnderftand a number, as to faie, the braue Englifh was conquerour, as much to faie, as Englifhmen were victours, or when by a part wee vnderftande the whole, as to fay, a blade for a fworde, a Hall for a houfe, or when by one thing we vnderftand another, as to fay, the higheft fall for the deepeft fall, the toppe for the bottome, Neptunes reigne for the Sea: or when we put the matter whereof a thing is made, for the thing it felfe: as to faie, the loftie Pine did fcowre the Seas, for the fhip made of the Pine tree, or thus: With flafhing Iron furious on his foes, hee ruft amaine, &c. for with flafhing fworde: Likewise hee put spurres to his horfe, for hee ranne his horfe. They haue liued, that is, they are dead, they flourish, for they are rich, braue or happie.

*Metonymia*, or *tranfnominatio*, the putting of one name for another, as the inuenter, for the thing inuented, fo do we call corne by the name of Ceres, we put Bacchus for wine, Venus for luft, Vulcan for fire, Neptune for the fea, Mars for warre: likewise the continent, for that which is contained, as if we fhould fay, acceptable to the heauens, meaning to him that dwelleth in the heauens, a happie foyle, meaning happie people in the foile, hee drunke vp the whole cup before him, for the wine in the cup before him. In like maner when the caufe efficient is vnderftood by the effect, as when we fay, Pale death, sorrowfull dread, headlong rage, carelefle wine, vnshamefalt night: wherein is fhewed, that dread caufeth fozowe, death palenes, wine carelefnes, and fo of the reft. Further, when by her that holdes the Scepter, wee fignifie the Queenes Maieftie, and

and likewise by mentioning the Sword, Magistracy.

*Antonomasia*, where to the person of anie one, wee glue an other name, then his owne proper, as in stead of Christ, to saie the Holie one of God, or The worlds Sauour. Or of the Queenes Ma-  
testie, to saie The Virgin Queene, The Royall Maide, with other like appropriations fitting so great an excellencie.

*Onomatopœia*, where to a thing not hauing a proper terme, wee saie or deuise a name, as to saie, the murmure of the waters, the roring of the cannou, clashing of armour, & such like: where neither murmur, roring nor clashing is by nature to these belonging.

*Catachresis*, where wee accomodate a name to a thing that is not proper, as to saie, lend me your hand, or your aid, which tearme of lending is more proper to money, or things that are borrowed, and to say, mens powers are short, or their counsels long, when in neither of both there is anie such measure.

*Metalepsis*, or Transumptio, when by a certaine number of degrees we go beyond that wee intend in troth, and haue meaning to speake of, as to saie: Accursed soile that bred my cause of woe, when we might as well crie out on the parties selfe that hath don the wo, & not to go so far off as to the soile that bred him, or as Penelope bewailing her husbantes ouerlong absence from her, ex-  
claimed in her Epistle to Vlysses, on Paris that had raped Helena, wishing that he and all his fleet had perished, ere the rape had bin committed, intending that by that rape, the Grecians were drawn to the warres, and so the siege for tenne yeares space continued, and ten peeres after that, her husband forced by many landes and seas to haue wandered. Of the originall cause whereof her lust complaint was deriued.

#### Tropes of sentences, are

**A**llegoria, a kinde of inuerting or change of sence, as when we shew one thing in wordes & signifie another in meaning, a Trope most vsuall amongst vs euen in our common speaking, as when we saie, Bow the With while it is greene, meaning to cor-  
rect children whilst they bee yong: or, There is no fire without smoake: meaning that there is no ill conceipt without occasion:

## Tropes, Figures and Schemes.

02, I smell a Rat, that is, I know your meaning, for other applications you haue the same diuerslie quoted in our Epistles to bee seene in their margents.

*Enigma*, a darke sentence, 02 as we ordinarilie say, a riddle, rather vsed in high and deepe mysteries, other wise conueted some time in pleasant fancies, then accustomed in other writings.

*Paræmia*, called amongst vs an *Adage* 02 common saying, as thus: Who so toucheth pitch shall bee defiled therewith: It earlie pricketh that wil be a thorn: many hands make light worke, &c.

*Ironia*, a scoffe 02 flout, as when wee saie, Alas good man, 02 to one that hath set debate 02 contention, you haue spun a faire thred: 02 to him that hath made a long speach to no purpose, you haue brought forth a mighty mole-hil, 02 to a lewd person, you are an honest man.

*Sarcasmus*, a bitter bob as wee saie, 02 enuious derision, as of one arraigned for fellonie, to twit him, that hee had like to haue knockt his head against the gallowes, 02 of one suffering for treason to saie, that it made him hop headlesse.

*Asteismus*, a smooth, as we call it, as when one tels a thing repugnant to the present matter 02 companie, to saie, I had aslieue he told me it snew, when neither the time of the yeare, 02 present weather admitteth it snowe. Or when one misseth of a number, to bid him take a sticke and tell it, 02 telling a lie, to bid him take the haire from his lips.

*Antiphrasis*, when a word scornfullie deliuered, is vnderstode by his contrarie, as of a dwarfe, to saie in test, what a gyant haue we here, 02 of him that telleth a matter ordinarie for strange, to saie, what a wonder telleth he, 02 to say, the man hath a sharpe wit, when we intend he hath a verie blunt capacitie, 02 of a blacke Moore woman, to saie, Will ye see a faire pigion.

*Charientismus*, as when we scoffe a man in his threatening mood to say, O good words, I pray you, 02 kill vs not at the first dash, 02, Bite not my nose off I pray you, and such like.

*Hyperbole*, when for the manifestation of a thing belement 02 exceeding, the wordes of our speach doe goe beyonde credite, as to saie, It woulde haue made a stonie hearte to weepe: hee wearied the heauens with his clamour: Shee was fairer then beautie

rie her selfe, more cruell then Nero or Phaleris : Worse then the Deuill : Whiter then snowe : fighting without ceasing, and infinite such like.

Of Schemes there are two sorts,

*that is,*

Grammaticall, and Rhetoricall.

Grammaticall are also deuided into two parts,

*that is,*

Orthographicall, pertaining chieflie to Poesie:

*and*

Syntacticall, which are to be applied to our vses.

Schemes Syntacticall, are,



*Clipsis*, that is a defect of sence in a word or necessarie reason, aunswerable to the due construction, as when hauing spoken sufficientlie of a matter, we close vp the sentence with these wordes, But this for that let be, and now to the rest, where after let be, this worde (sufficient) seemeth to be wanting. Likewise, what might be more in the matter? for what might be more don or spoken in the matter. Also to saie, you are not to aunswere or compare with him, for you are not meete, sufficient, or able to answere or compare with him. Or otherwise to say, A man of so rare vertue, so deeplie to be ouerseene, for, is it true that a man of so rare vertue shoulde so deeplie be ouerseene.

*Aposiopesis*, when by passing to another matter, we stop our speech on a sudden, as it were in an interrupted or discontented mood, as to say, Are these the practises you take in hand? be these your deuises? hath your worthy courage endeouored so mighty effectes? But I will first tame your courages, and for the residue, I will hold you in so bridled a meane, that my selfe will warrant you henceforth from any such like further proceedings. Or thus, Vngratefull creature, hast thou dealt wel with me in thus conspiring my ill, that haue euer sought thy good? Wel, I will saie no more, but for thee & thy complices I will take order well enough to stay you. Or otherwise by way of a fearful rehearse all thus: What euill was there whereunto we were not subiect? But

whie dwell I in circumstances? wee were the men allotted to that purpose.

*Zengma*, when one or more clauses are concluded under one verbe, as to saie, His loosnesse ouercame all shame: his boldnesse, feare: his madnesse, reason: where all these clauses are concluded under this one verbe, Ouercame. Or thus: What auaileth it to shrine so much this vaine beauty, which either by long sicknesse, extremity of old age, infinite sorrowes and cares, or a thousand mishaps besides, is every day in daunger or subiect to bee vtterlie crased: In which all the clauses before going are concluded in this one verbe is in danger, &c.

*Syllepsis*, when one verbe supplieth two clauses, one person two roomes, or one word serueth to manie sences, as thus: He runs for pleasure, I for feare: where this verbe run, serueth to both purposes: also thus: But scorning so to be reprov'd, and with a manly resolution by one stroke giuen, he acquitted his shame, his credit, and his person, where this one worde acquite serueth to all clauses aforesaid and following.

*Prolepsis*, where some thing generallie first spoken, is afterwards drawne into partes, as thus: Let vs take vpon vs one selfe charge, I to direct abroad, you to order at home. Or otherwise: Men diuerslie do erre, some by an ignoraunt simplicitie, others by a most peruerse follie.

*Pleonasmus*, where with words seeming superfluous, we do increase our reasons, as thus: With these eares I heard him speake it: Or with mine eies I behelde him sorrowing, where we well knowe that without eares or eyes, we cannot wel beare or see, yet carrieth this kind of speech, a vehemency in enforcing the matter so plaine-ly, or thoughtlie to be hard or seene.

*Macrologia*, where a clause is finallie added to the matter going before, in seeming more then needed, as, Men of so high and excellent vertue, let them euer liue, and neuer die, here neuer die, seemeth superfluous, and yet notable wel adorneth the sentence.

*Anastrophe*, a preposterous inuersion of wordes, besides their common course, as when we say: for faults, no man liueth without, when order requireth we should saie: No man liueth without faults: Long when he had confusedly thus liued, for when he had long time thus confusedly liued.

*Hysteron proteron*, where that which ought to be in the first place, is put in the second, as thus: After hee had giuen saile to the winde, and taken the Seas, for after he had taken the seas, and giuen saile to the wind. Also, That which of all others is most sacred and permanent, honoured, and euer shining vertue, chuse vnto your selues: for chuse vnto your selues honored and euer shining vertue, which of all others is most sacred and permanent: or, as commonly we say in our English speech, Pull off my bootes and spurs.

*Tmesis* of *Diacoep*, a diuision of a word compound into two parts, as, What might be focuer vnto a man pleasing, that had he, for whatsoeuer might be, &c. Hirher should he haue come to, when he finished his argument: for hitherto should he haue come, &c.

*Parentthesis*, an intercloding of a sentence in any reason commonlie set betwene two halfe circles, as thus: I am content (not in respect you deserue so much at my hands) onelie for pitie sake to hearken vnto you, the knowledge hereof is ordinarie, and therefore I neede speake the lesse of it.

*Hypallage*, when by change of propertie in application a thing is deliuered, as to saie, Darke some wandring by the solitary night, for wandring solitarie by the darke some night, or the wicked wound thus giuen, for hauing thus wickedlie wounded him. The vse hereof in Poetrie is most rife.

*Hendiadis*, when one thing of it selfe intire, is diuersly layde open, as to saie, Ouiron and bit he champt, for on the iron bitte he champt: And part and pray we got, for part of the pray: Also by surge and sea we past, for by surging sea we past. This also is rather Poeticall then other wise in vse.

*Asyndeton*, when two or three clauses or more disioyned do follow one another, as to saie his house, his land, his purse, himselfe, his life, were all at his commaund. Or thus, he scape, he ran, he rusht, and fled away. Or other wise, thy fame, thy wealth, thy friends, thy kin, and all hast thou lost togethers.

*Poly syndeton*, when in like sort by many conunctions sundrie words one following the other are vnited together, as thus, Both sworde and fire and dearch, three dreadfull scourges of the war were alwayes attendant vpon him. Or thus, with faith and troth and plighted heart, and loue he made him hers, &c.

*Hirmos*, where a continuance of speech is vsed, vntill the ende of

## Tropes, Figures and Schemes.

of the clause, as God in the beginning made heauen, earth, sea, firmament, sunne, moone, starres, and all things in them contained : where you see all these words, heauen, earth, &c. haue all one continuance untill the last end of the sentence.

*Epitheton*, when for ornament sake we adde vnto a worde, or for mislike do attribute somewhat vnto the same, as when for ornament we say, Sweet beautie, precious loue, friendlie fortune: Or contrariwise in mislike, vnbrideled lust, filthie gaine, wicked guile, deceitfull fauour, fond fancie, &c.

*Periphrasis*, when by circumlocution anie thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wisdom, for a Philosopher : A man diuerslie enriched, for one that is wealthie, &c.

*Liptote*, when by the lesse that is spoken, the more mate bee vnderstood, as thus : What auailleth it that thou dost not despise me, which is by the contrarie, that thou louest mee, the deliuerie thereof is singular by the negatiue, for that giueth grace to the Figure, as it discontenteth me not to heare of you, but it griueth me to heare ill of you. We are not so ignorant of things, but we can perceiue somewhat. What is in the one, it pleaseeth mee well to heare of you, and in the other, we haue skill to discerne of things, and thereby can perceiue somewhat.

*Paradiastole*, when with a milde interpretation or speech we colour others or our owne faults, as when we call a subtil person, wise : a bold fellow, couragious : a prodigall man liberall : a man furious or rash, valiant : a parasite, a companion : him that is proud, magnanimous, and such like.

*Meosis*, a manner of disabling, as when we saie, Alas sir, it is not in my power to doe it : or otherwise, little God wot could man doe in such a case.

### Schemes Rhetoricall, are

**A** *Naphora*, or Repetio, where by rehearsall of one worde wee make sundrie beginnings, as to saie, Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the minde, finallie, learning is the onelie substantiall

stantiall proppe and guide of mans life, without which nothing in a manner can bee pleasant; nothing sauourie, nothing of value, &c. **Or thus**, hauing committed so great euils, couldest thou yet dare to come in open shewe of the worlde, couldest thou dare to shewe thy selfe in the face of men, couldest thou dare to bee seene of anie one, that hast thus generallie deserued to bee hated of all; **Or other wise thus**, When death commeth to chalenge his due, what then shall auaille beautie, what youth, what riches, what strength? where then shall become thy landes, where thy reuenue, where thy possessions? who shall argue thy cause, who stande for thee, who plead for thee?

*Epanalepsis*, when with one selfe word, we doe both begin and finish a sentence, the vse hereof is merelie appropriate to Poetrie, Much asked he of Priams state, of Hector verie much.

*Epizeuxis*, or a redoubling of a word, by vehemencie to expresse a thing, as thus: Thou thou art he on whom I liue to be reuenged. He, he it was that wrought all my care. Thus, thus behooueth men of vertue and courage to doe.

*Anadiplosis*, when the last word of a comma or member of a sentence, is the beginner of another that followeth, as heauens witnes my fall, my fall more grieuous then may be well supported by common sorrow: or thus, Fie, too much vngratefull, vngratefull to mee of all others, that so much at thy hands haue deserued.

*Antistrophe*, where manie members are drawne to ende with one and the same worde, as, we haue our felicitie of vertue, our renowne of vertue, our hope and expectation of vertue. **Or thus**: men from their errors are reclaimed by loue, reclaimed by hope, reclaimed by feare.

*Symploche*, where sundrie members haue one selfe beginning and ending, as thus, If wee shall debate of the times present, what is I pray you the cause of all these euils? money: what hath beene the decay of our estimate? money: what the ruine of our soules? money: what the torment of our conscience? money: what the meane of all ambitious aspirings, treacheries, and villanies? money: In fine, this cursed and wretched title of gaine is it that bewitcheth all ages and seasons, and that onelie by a seruile regarde and account giuen vnto money: **Or other wise thus in contempt**. What sillie soule wast thou when I beganne first to like thee? nothing. What

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when I tooke thee? nothing. What before I cherished and regarded thee? nothing. And now that by me thou hast beene made something, thou esteemest me as nothing.

*Ploche*, when by an *Emphasis*, a worde is either in praise or disgrace, reiterated or repeated, as thus: Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroad, and with priuie enemies at home, yet ceased he not to be Scipio still, that is, *sui similis*, like vnto himselfe still.

*Polypoton* or *Traductio*, when one worde is often repeated by varietie of cases, as thus: Who hath in his life nothing so much pleasing as the verie life it selfe which he enioyth, it is impossible that his life with vertue should anie wayes be adorned: or by translating of one worde into diuers formes, as thus: What manhoode call you this, so vnmanlie to deale in those actions, that speciallie appertaineth to a man: Here is this word manhood translated into vnmanlie and to man.

*Membrum*, or *Parison*, when one or moe members doe followe in equall sentences, as thus: See now by one fault how manie mischiefs thou hast heaped to thy selfe, thou hast consumed thy patrimonie, griued thy parents, estranged thy friends, defamed thy stocke, vndone thy kindred, and heaped mischiefe a thousand folde to thy selfe more then can be auoided: or thus with copulation: neither hast thou herein dealt discretlie for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euill, nor cared for the good that might happen, but leauing al at randon, thou hast done what in thee leth to worke all our vndoing.

*Omoioteliton*, or *simiter cadens*, when words and sentences in one sort do finish together, as thus: Weeping, wailing, and her handes, wringing she moued all men to pitie her. Or thus: Thou liuest maliciouslie, speakest hatefully, and vnest thy selfe cruelly. Or thus: Wee find it much better of wise men to be rebuked, then by filthie flatterie to be fondly deceyued.

*Prosonomasia*, a pleasant kind of collusion in words, in significations diuers, only by changing, detracting, or adding a letter or syllable in a word, as to say, No doubt he is a foole wise man, for a full wise man, for a Doctor, a Doctor, or other wise, thou art no bewraier, but a betrayer of mens counsels. Of one religious thou art become prodigious,

*Antanaclassis*,

*Antanaclassis*, when we produce a word in a contrary significati-  
on to that it commonlie portendeth: as to saie, For my kindnesse  
you haue vsed me kindly, meaning indeede you haue vsed mee verie  
badly. And I can bee contented to pray with you though you pray  
not vppon me. Where this worde kindly is applied to the worse  
part, which of it selfe carieth as wee see a far other meaning: and  
likewise pray in one sence being to entreate, is in another sence  
intended here to spoile. And as another said to a rude fellow, you  
are too course to keepe course in our companie, here is course for  
rudenes, and course in another sence for good order.

*Erotema* or *Interrogatio*, when by interrogation we lift out anie  
thing somtimes by demand, as to saie, But you sir, now frō whence  
I pray you, deriue you your fancie? by asseueration, as to saie:  
Haue you not in this action behaued your selfe excellent well? By  
commiseration, as to saie: Alas what grounde may holde mee,  
what lande or shore may possesse mee, circumuented as I am with  
so many euils? By bvging, as thus, What hadst thou to inter-  
meddle in so bad a company? How long shall wee bee thus abused  
with so fained treachery? Art thou not ashamed seeing thy purpo-  
ses thus reuealed? Perceiuest thou not thy driftes to bee all discou-  
ered? By indignation, as to saie, Shall I yet couer thy villanies be-  
ing at thy handes thus hatefully misused? or thus, Wicked and per-  
uerse kinde of people, howe long will you thus hatefully deale with  
your fauorers? By admiration, as to saie, Good Lord, who woulde  
haue thought so much loosenesse in so chaste a countenance! But  
what is it that this blind and sottish loue draweth not a man headlong  
into? And lastly, by doubting, as thus: What shall I say, or what fur-  
ther speeches may I vse to withdraw you from these euils? Or other-  
wise: Whither shall I turne me to speake vnto you, or what wordes  
may I vse whereby to withdraw you from these vanities?

*Anthypophora* or *Subiectio*, when to a question asked by vs, we an-  
swere of our selues in our own reasonings, the maner whereof is  
accomplished three kinde of waies, as first when wee object vnto  
our selues that which to others might be objected, and answer it  
again. Secondlie, when we do (as it were) bge those we speake  
vnto to answer vs, and so answering, do confute their sayinges.  
Thirddie, when in a deliberatiue sort we propound diuers things,  
and refute them all one after another. Example of the first maie

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bee this. Is this a manner of discipline? Doe men in such sort deliuer their instructions? Had they for this cause the authoritie of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, shoulde consume their youth vnder them? Beleeue me I am of a farre other opinion, neither do I thinke, that the reasonable time of young men, being now fittest of all others for anie vertuous impression, shoulde thus cautelouslie be deluded of that, whereunto both their parents and birth do commend them. **Of the second, this:** Nowe after al these proofes of the happie comming and acknowledgement of our true and onelie Messias: Let me speake vnto you againe, yee Iewes, enemies, and maligners of our sole and onelie God and Sauour Christ Iesus, with what reasons strengthened doe you persist in your madnes? Stande ye vpon the Oracles of Prophets? Wee haue made plaine vnto you that they are wholie for vs. Look ye after Moyse? It was only of our Christ, and none other that he that written. Waite ye on Types and Figures? They all in one do agree to bee in him fulfilled. Preferre you vnto vs miracles? Who could desire more then by him was shewed. Bring you against vs a number of consents? Alas you onely bring the smallest number, and lurking as it were in a corner, are the gainfayers of truthe it selfe, sith the whole world round about you doth witnes for vs. Doth the hope of any euent yet a little detaine you? Beholde your temple long since subuerted: your sacrifices quenched, your Citie rased, your people runagate and disperfed, nor anie hope at all left vnto you to be relieved but by the clemencie of the Christians. **Of the thirde, this.** Tell mee I praie, what or wherein is it, that a worldlie man hath such meane to glorie in? wherein shoulde hee bee proude, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they neuer make a man either happy or blessed, so farre off are they many times from anie such euent, as often wee do see that they are the verie cause of their owners destructions, they sundrie waies are meanes to inconueniences, and in our owne sight forsake their maisters in their life times, but seldome followe them for ought wee see to their graues. Is it for children? The keeping of them is then of riches far more vncertaine. Is it in respect of a wife, familie and other such like commodities? they are vexations, cares and griefes, nothing in them stable, nor such as may induce a man to any hoped tranquility, &c. **There is also of this sort another example, by an**  
**immediate**

immediate answer to euerie question, as thus: Wherefore then is the law? for transgressors, wherefore reward? for well-doers. **Q?** thus: Where is now their pride? vanished. Where are their boasts? deluded. Came they to aide vs? no, rather to suppress vs. Came they to comfort vs? no, but to kill vs.

*Antenagoge*, when hauing spoken as it were in the dispraise or mislike of a thing, we goe about to helpe the same againe with a new colour to the matter: As to saie, It is a thing difficult to attain learning, but yet verie commodious. It is tedious to trauell for sundry knowledges, but vnto our liues it is a thing most necessary.

*Ecphonesis* or *Exclamatio*, which hath signification of griefe or indignation of a thing, as of griefe thus, O cruell and lamentable times wherein wee liue, subiect as wee are to so manifolde miseries: **Q?** indignation thus. O incredible boldnesse, or rather impudencie of a shamelesse creature: not fit to bee suffered. Neither is this manner speaking, alwaies framed by the Interiection O, but rather otherwise, as thus: Vnhappie man, made vnhappie by so great a misfortune, what vnkinde destiny droue him to so imminent a perill? Howe miserable and vncertaine is the state and condition of man, subiect to so many and so huge calamities? **Q?** otherwise, What kind of people are you to rage in so vile a madnesse? Was euer seene a multitude so fierce, a company so carelesse, an assemblie so desperate? What inconsiderate dealing do you vse? I shame to see you, & grieve to behold you, &c.

*Insultatio*, when iniuriously, or by a contumelious reproch we insult vpon a mans doings, as thus: Trudge on with thy mischiefs, proceed in these thy insatiable cruelties, and he that hath power ouer al, wil one day I hope correct thee. **Q?** otherwise, Pursue I pray you your glorious enterprise, you haue, no doubt, very waightily begun, & we cannot but expect thereof a notable issue.

*Aporia* or *Dubitatio*, when wee make state or doubt holme to tearme a thing, or which wate to wade in a matter, as thus: What shoulde I say, was it anger or an inueterate malice that led him to this mischiefe? Shall I cal him cunning as cautelous, that procured it, and so well could shift himselfe of it? **Q?** otherwise thus: May hee bee said to be beloued, or rather fortunate or blessed, to haue escaped such daungers? is it to bee tearmed clemencie or rather piety to vse one so miserable with great curtesie. **Q?** thus: I am not well perswaded.

what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renewe againe vnto you what you haue so often heard? &c.

*Paradoxon*, affined vnto that before, but with a kinde of maruelling or woondering thereunto added, as thus: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effectes? Or other wise: I haue great maruell that men so generous, should so quickly be diuered from their honest purposes. Or thus. I woulde neuer haue beleueed that such graue and considerate counsels shoulde so easily haue beene subuerted.

*Epitropis*, when by proposing a cause, wee reason what should bee done therein, as thus: In times so troublesome and seasons so tempestious, giue now your aduise what is fit to bee done. If the case were your owne, what would you doe, what would you say therein, tell me I pray you, you that conuerse in these and such like actions, I herein appeale vnto your wisdomes, your owne consciences, shewe me but your mindes herein. And this figure is vsed in reasoning, when as to conclude a matter, and seeming loath to trouble the auditoie anie further in the same, we pretend to reserue a great part thereof, which we would refer to their iudgements.

*Parresia*, or libertie to speake, when by winning of curtesie to our speech we seek to auoid any offence thereof, as thus. Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. If what I write seeme offensiuie vnto you, you haue to mislike the ill disposition of such as inforce it, and not with me to be agreed.

*Apostrophe*, or *Auersio*, when wee turne our speeches from one person or thing to another, as if one hauing spoken much of the vanitie of the worlde shoulde thereupon turne and saie vnto the worlde, O world, how sweete and pleasant are the shewes of those things which thou producest: but in taste, howe full of too much bitterness? Or in speaking of the certaintie of death, and the little respect thereof had, to turne a mans speech to death it selfe and saie, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches, &c.

*Prosopopœia*, when to things without life wee frame an action, speech or person, sitting a man, as if we should saie of vertue, as of

a liuing person, that her wayes were sweet, and replenished with all maner of delight, that she putteth her selfe forth to the woorthiest to be receyued, and to the most honoured to be embraced. *Or* faine the ghosts from out their graues to prescribe good examples, *or* to rebuke the vices of men. *Or* our countrey to accuse vs of our negligent regard vnto it in these *or* such like speeches: Vnkind people and Citizens whom I haue ingendred in my bowels, nourished with my paps, fostered with my delights, why doe you thus vngratefullie not onelie abstaine to tender mee, but giue mee an open proy to my foes to suppress me: yea, which is most loathsome of all others, become proper murtherers and paracides of your owne parentage and familie, cruell destroyers of your owne patrimonie, and wretched renders and tearers of your mothers bowels, without all regard or pitie.

*Synonymia*, when we bring forth many wordes together of one significatton, *or* sounding all to one purpose, as to say, thou hast spoiled thy Countrey, destroyed thy Citie, and turned the Commonweale topsie-turue: all which do sort but to one purpose, for the expressing the hatefulnesse of the iniurie: *or* otherwise to say, What head hadst thou to devise such a thing, where was thy wit when thou wentst about it, what became of thy minde in purposing the same, whither was thy discretion caried in the prosecution: Here is head, wit, minde and discretion, all sorting to one thing. Also, what desirest thou, what soughtest thou, what couldest thou wish or expect in the action. Here is desired, sought, wish and expect, being all to one meaning.

*Auxesis* *or* *Incrementum*, where by degrees we not onlie rise to the summe of euerie thing, but also sometimes go beyond, as to say, Hee first set vpon him with reproachfull wordes, after assailed him with his weapons, then wounded him, and lastlie did moste miserable murther him. Here by degrees is passed to the last extent. Now to the second. It is euill to reproch, wicked to slander, villanous vnwarilie to strike, detestable to murther. What shall I say to betray a man to all these. Here is now *ultra summum*, beyond all that was spoken to the vttermost. The excellencie of this Figure is so much the more, by howe much euerie degree is still enforced one aboue another, and goeth beyonde in comparison, as to say: golde, riches, honour, estate, treasure, kingdomes, life, and all  
he

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he helde of no moment. Another kinde of recitall pertaint also to this figure short in repetition, but for beheimencie wonderfull, as to say: Thou hast conspired the death of thy Prince, and in her the subuersion of a whole kingdome, what should I say thou hast conspired the death of thy Prince. As who would enforce that no one thing then that could be greater: Finallie, for inforcement of a thing, to say in reprehension of follies. If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skill then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the presence of such as are adiudged both honorable and wise, in the hearing of those of great account of such as haue power to checke, and authoritie to compell thee, it was too too peeuish.

*Sinathrismus*, a heaping of words diuersly signifying together, as to say, Hee was a man wholie malicious, exceedingly proude, vtterlie arrogant, altogether subtile, by nature cruell, and in speeches contentious. Or otherwise thus: What should I tell thee further of his partes, how wise, how sober, how honest, howe courteous, howe friendly, how choicelie he liued.

*Brachiologa*, when in single wordes without ante coupling together, we proceed in a broken kind of deliuerie, and yet hasten forward as in the other: As to saie, loue, hate, Ielousie, frensie, furie, drew him from pittie.

*Antithesis*, or Contentio, when we amplifie by contraries, as to say, Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast charie vnto me whē no man regarded thee, and when my selfe also might haue despised thee. Or otherwise: If you doe that is good, you haue the rewarde of praise, if you prosecute badnesse, your merite is euill. Or thus: To thy enemyes and those that maligne thee, thou art placable: to thy friendes, inexorable. In coole matters thou art hotte: in the hottest causes, colde: Art thou called? Thou art gone. Thy absence required? we cannot be rid of thee.

*Epanodis*, carrieng a reference to the matter proceeding, much like to the figure *Prolepsis*, but that this figure *Prolepsis* hath relation onelie to the matter, this to the matter and tearmes therein vsed, the difference whereof you maie see in some of mine epistles as the same is quoted in the margin where the figure is vsed.

*Comparatio,*

*Comparatio*, which taketh his increase of smaller matters, which if they may seeme great in all opinions, then that which we seeke to amplifie must of necessitie seeme greater, sometimes also by diminution of things great, to make the residue the greater, example of the first may bee that saying of Cicero of Catiline, in these wordes, Did the famous Scipio for a little ill gouernment of the common weale, cause Tiberius Gracchus priuately to be made awaie: and shall wee preferre Catiline that goeth about to fill the whole worlde with his slaughters? Here is Catiline compared to Gracchus, the state of a common wealth to the whole worlde, a small sining to an insufferable wasting, and a priuate man to the whole Senate. Or otherwise thus: Tell mee I praie thee, if one had giuen thee but a small summe of money to comfort thy neede withall, were it not humanitie to thanke him: If hee had giuen thee possessions to liue vpon, were it not honestie to requite him: If of a slaue hee made thee rich, shouldest thou not bee bounden vnto him? Howe much more then to him that hath not alonely done all these, but farre more then these vnto thee, oughtest thou in the verie bondes of nature and courtesie to bee both thankfull and louing? Example of the seconde sort for diminution might bee this: What is it that you propose vnto mee these small matters of vnkindnesse, as that the man is ingratefull, that hee hath no good remembraunce of courtesies, that there is in him not so much as an acknowledgement, which is a thing farre from requitall, these I must confesse are iniuries to some, but vnto mee they are trifles, matters of no moment, things not to bee reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his overthrow, his destruction and vndoing? And in this exaggregation of vices, so also might there bee the like of Vertues, as if one should exhort a man to Pietie, after hee had set forth all the commodities thereof, as the tranquillitie of minde, peace of conscience, libertie of spirit, the communion with Saints, from a bondslaue of the diuell to become the childe of God, the comfort of the holie Ghost which the Prophet denieth may be by man conceyued: he might lastly adde, what thinges then these in all the worlde could be greater, what more singular, what more happie; and yet if they be conferred vnto that blessed heritage of immortalitie, if to the life and ioyes to come, if to that heauenlie Ierusalem, which certainlie

## Tropes, Figures and Schemes.

remaineth for all such as are endued with such a spirit : they are toies and things of no excellencie or moment.

*Metonymia*, when by a sudden restraint of speech, wee giue grace or mislike to a person, or thing, as to saie, worthilie atchieued? nay rather honourable attained, a man notable, we mate rather saie, singular: Ah cruell man, and no man neither, but a beast: Oh rare clemencie, or rather most admirable patience. Hee is no thiefe, but a rauener: no murtherer, but a tyrant.

*Aphorismus*, a Scheme, like vnto the other, but differing by a manner of reprehension, as to saie, What lawes bee these, if at least wise they may be termed lawes, which beare in them so vile customs, and not rather firebrands of the citie, and the plague of the whole common weale. Or other wise: your counsellors, if such may be called counsellors, as draw vnto mischief, are vtterlie vnmeet to such kinde of assemblies.

*Diminutio*, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in studie: We might shew, that besides the great necessitie thereof in the life of man, wee shall in attaining thereof, take no other nor more laboursome course, then others before vs haue done: that the way thereunto is verie plaine and easie, the labour (if anie be) sweet and pleasant. And whereas in all our ordinarie exercises of vanitie, there redoundeth for the most part in the ende but meere trauaile, and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinarie as the practise, wherein the studie is but the least part of a mans life, but the pleasure and commodity infinite. And like as in this, so in all other things, conducing to good and laudable exercises, the labour is still diminished, by proposing the worthines, pleasure, honour, profit, and so of euils commonlie, by mitigation of the fault.

*Climax*, or Gradatio, when each member in a sentence ariseth from the other afore going, beginning with that which endeth the former, as to say, His industrie bred him vertue: his vertue, praise: his praise, renowne: his renowne, glorie: and his glorie enuie. Or thus: What hope haue we of good, if what men list, they may; and what they may they do, and what they doe they dare, and what they dare they prosecute, and what they prosecute, they are neuer ashamed of,

*Antimetabole* or *Commutatio*, when a sentence by charge is inuerted to the contrarie, as thus, We must eat to liue, and not liue to eat: Not man for the Sabbath, but the Sabbath for man was ordained. They are happy whose wisdom is answerable to their fortune, and whose fortune answereth their wit.

*Sinaciosis*, when one contrary is attributed to another, or when two diuerse things are in one put together, as thus. The prodigal and couetous doe offende alike, for neither doe liue as they ought. Pleasure it selfe is sometimes a labour, and labour also is often a pleasure. To a couetous man is wanting as well that he hath, as that he hath not.

*Etiologia*, a figure like vnto the other beforegoing, and much resembling to *Orismus*, which defineth a matter by sorting the same into a distinguishment: but this now telleth the cause or reason of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the same, you maie see the examples as the figure is quoted in my Epistles.

*Paralepsis*, or *Occupatio*, when in seeming to ouerpasse, omit, or let slip a thing, we then chieflie speake thereof, as thus: I will not here rehearse vnto you how slippery and transitorie this life is, howe much laden with cares, exposed to daungers, and attended with miseries, for we knowe it and feele it: But I will come to speake of the perdurable ioies of the other, &c. Or thus, for my part I haue no pleasure to laie open other mens errors, it is inough vnto me, that by themselves they are made apparant, and that the whole worlde may see them. I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderlie course of life in those daies perpetrated, I nowe omit, and onely doe come to the times present. His counselling (I had almost said concealing) of good when time was, if it bee well noted, was it that procured our mischiefes, &c.

*Procatalepsis* or *Praeoccupatio*, when we doe anticipate vnto our selues that we knowe will be obiected, as thus, what do you obiect vnto me the times passed, those seasons & ours are viterly vnlike. But peraduenture you will say that these things are for children fit to bee considered, nay rather meetest of old men to be followed. You will

## Tropes, Figures and Schemes.

happely say vnto me herein, that I am too light of credit: but I can tel you the prooffe is extant, and fit to be beleecued.

*Metastasis* or *Transitio*, when in brieue wordes we passe from one thing to another, as thus, You haue heard by this what you ought to consider, heare now I pray you what you are bounde to remember. These things you will say are pleasant, but the rest yet vntold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to be suffered. I haue now told you what was done in priuate, I will next shewe you what was handled in publike: these things he did at home, that which followeth was abroad in the fielde: whilst hee was a young man, hee did this I told you, but the vertues of his age were far more different. You haue vnderstood of maners, I will now speake vnto you of learning: I will not trouble you with many things further, only this one thing will I rehearse vnto you. But of these enough, we will now go to the rest. I haue somthing beene caried away with these motions; but we wil now go to the substance. But why stay we so long in trifles? I wil go to the head of the matter: what he promised I haue deliuered, what he performed you shall vnderstande: I haue thus shewed you how much he was charged vnto me, you shal now heare againe how gently he requited me.

*Paramologia*, where we graunt one or moe thinges meete to be marked or alleadged, and soethwith doe infer the reupon sufficient whereby to ouerthrow it, as thus: I deny not but I haue heretofore vsed you in causes secret, in matters weighty and of counsell, that I haue found you friendly, faithfull and ready: but what is all that to the purpose, when in a thing so important, and matter neerly concerning me, as whereon dependeth the safegard of my whole house and familie, I haue founde you in both negligent and vntrustie. Or otherwise thus: Be it, or suppose you haue omitted nothing in your owne person, of a friende to be performed, that you were no partaker with him of those euill counsels: that you abstained to accompany him in the execution of his mischiefes, yet are you not therefore cleared. For it is not sufficient for a man not to doe euill of himselfe, but that by too much lenity he become not occasion of an others mischiese.

*Dichologia*, when by a colour of mitigation wee defende our cause, as to saie: I fell, I confesse, but as a young man, I went astray, but

but as one willing to be reclaimed: I forsooke my friend indeede, but constrained by the lawes, I was a companion in their badnesse, but forced by threatning.

*Orismus, definitio, or finitio*, wherein we brieflie laie forth the true properties of euerie thing, by impugning the contrarie, as thus: Men cannot be said in vertue to exceed, for in vertue there is euer an excellency, but neuer an excesse, sith the excesse is onely appropriate vnto vices. This cannot be said to be care but couetousnesse, for care hath onely respect to necessary vses, but in couetousnes, there is neuer any reasonable suffizance.

*Hypotyposis*, when any thing is described in particular, or made knowne to the vte we, as thus: Shall I tell you what maner a one you haue preferred vnto mee, for his stature, a Dwarf: for his person, a trunke: for his qualities a dog: for his countenance, a foxe: in behauiour a swine: in condition, an Ape: in sense, an Assle, and in visage, a beast.

*Merismus or Distributio*, when that as maie bee generallie spoken we distribute for amplification into parts: as if in genera litie we said: He hath consumed all his substance in riot: By distribution wee might amplifie thus: Whatsoeuer patrimony hee had from his father, what priuate enrichment by his deceased mother, what large assistance by friends, whereat the worlde neuer barked, what dowry soeuer by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton living: mony, plate, lands, wealth, possessions and all, are gone to the deuil, his cattel consumed, his household stufte solde, his apparell spent, and the poore miser at this instant hath not left him a farthing.

*Dialisis*, a separation of one thing from another, both being ab solued by a seuerall reason, in the nature of a Dilemma, as thus: When I haue preached vnto you all I may, if you bee well giuen it a uaieth, if graceles, forth you wil not be moued. Or thus. What should I further set forth vnto you my good will, if you remember it, I haue said inough, if not, my words wil not prouoke you.

*Dialogismus or Sermocinatio*, an imaginative speech, agreeing to the quality of the person it is framed of. Whether he be valiant cruell, young, old, or of what other condition, as if we shoulde saie of the times present. Were the ancient Apostles and olde Fathers of religion nowe living, which with great innocencie of life, and true

pietie, shined in their seasons, and should but beholde the most corrupt and abhominable estate of our times, subiect as they bee to all kinde of euils, would they not thinke, you straight proclaime against vs the vniust name of Christians, and challenge vs for the great want we haue of the true profession thereof? Would they not rather cry out of vs that deluding our selues onely with a vaine title or name of Christians, we do not so much as seeke in the meane time to followe any part thereof?

*Epiphonema*, or conclusion to a matter before shewed, as thus: Of so woonderfull force was his wisdom, which was able to compasse that in short time, which a number haue diuerslie sought for, and could neuer hetherto obtaine. Or thus: Such is the force of Nature which seldome wee doe see is euer chaunged by anie colours. Much haue they forsaken that haue cast all from themselves. It is commonlie the conclusion or making vp of a discourse or sentence by some pithie manner of speaking. As if a man shoulde inueigh against drunkennesse, hee might thus conclude, Hee nowe that thinketh it parcell of humanity, by thrusting on of many cuppes to driue his friend into drunkennesse, let him also thinke it kindnes, by a venemous confection giuen, to driue him into madnesse.

*Expositio*, or *enumeratio*, when many reasons of auerment being numbred together, we make a confutation of them, each one in particular, as thus: The goods in question beeing alleadged to bee mine, it is requisite you prooue, either that you had them by chance, that you haue long held or enioied them, that you bought them with your money, or otherwise that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping. Long haue you not held them, for they were alwaies till this in mine owne possession. It is plaine you neuer bought them, for you paid me no mony for them. By gift you could not haue them, for the right was in me to giue them. The succession must be void, for my selfe am yet liuing. It remaineth then if you keep them, that liuing you doe cast me out of mine own possession. This chiefly appertaineth to the Judiciall Epistles in the State Coniecturall.

*Comoratio*, when matters diuerslie enlarged, are yet staide upon, and lastlie brought into one short conclusion, whereby the reasons are

are made more weightie, and of the greater efficacie, as thus. What will you make of this man, whom ye seeke in this maner to set free, you see he is a man prodigall of his owne fame, & a lye in waite for others credits, one full of guile, intemperate, railing, proude and ambitious, to his parents most wicked, ingratefull to his friends, hated of his owne kinsmen, stubborne to his superiours, insolent with his equals, to his inferiours cruell, and finallie to all persons whatsoeuer a creature most intolerable.

*Sententia*, A recitall of some graue matter by waie of a notable saying or sentence, either by common custome admitted, or by some authour deliuered, examples whereof are plentifulle to be seen in my Epistles.

*Exuscitatio*, A prouocation or stirring vp of others to the praise or dislike of a thing, as thus: What one is hee of so slender or contemptible a spirit amongst vs, or who of all our Nation would be counted so enuious, as vpon so great and large a desert had by a man so woorthie, would not willinglie render vnto him all honour and due commendation? Likewise of the contrarie for dispraise. Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euerie way so vile, to goe thus free vnpunished? Surelie I doe thinke no honest minde but would be of this opinion, that of all creatures liuing hee were most worthie to be extirped.

*Omiosis*, The figure of resemblance or similitude, whereby wee resemble one thing to another, as thus: Like as they greatlie do offend, who going to a publike well, whence all a whole citie hath their water, do infect the same with a most deadly poison: Euen so do they most wickedly merit of the common weale, who deprauing the mind of a Prince, doe lade and frequent the same with most mischieuous counsels. Or thus: Is it seene that men at the blast or byting of a Viper, do shrink, and forthwith do run for a medicine? How much more ought they the, for the auoiding of a most horrible shame, y infamously stinging wherof is far worse then all other poisons, to run to a remedie?

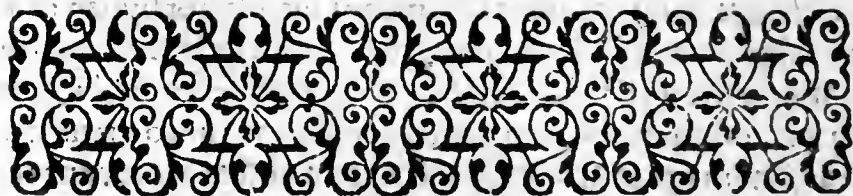
*Icon*, An image or artificall description of that we meane to deliuer, as if in setting forth our most gracious Soueraigne, we shoulde saie, That Goddesse like adorned with high aspectes, or statelie grace and maiestie diuine. In Chariot deckt with Princelie ornaments shee issued forth, &c. Or thus, laying out the  
dead-

**Dreadfulness of warre**, Fierce and vntamed warre with eyes sparkling as the flaming fire, whose face caried in it selfe a terrour to the lookers on, and his countenance was as it were a present death. His gesture was as the furious assault of a Lion, and his mouth as a deuouring pitte to swallow the bloud of multitudes. Armed hee was with fire, with famine, and with sword, crying reuengement on the world, and persecuting all nations with a ceaselesse dread.

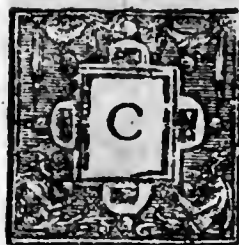
**Paradigma**, a manner of exhorting or withdrawing by example, as to saie, the Elephants engender not, but in places most remote, and any that by chance do see them in that time they kill. How much more then behooueth that betweene those of reason, a shamefastnes be included in executing that action. **¶ thus**. The nature of the Dolphin is not to suffer the yong ones of her kinde to straggle vndefenced, such care haue they of their frie: How much more beleeuing is it, that our procreation which are men, should not be suffred to runne at random without either guide or controlment.

**Pareonasis**, or **Digressio**, a speech beside the matter in present spoken on, as to saie, But heere let mee remember vnto you something of the deserts and eternized memorie of your worthie and most vertuous Parents. **¶ thus**: giue me leaue a little to digresse from this purpose, to the ende that by laying out of something yet vnspoken of, I may the better wade into the rest.

FINIS.



# Of the partes, place and Office of a Secretorie.



Considering howe many woorthie and excellent men, not onely in our present age, but in manie yeares before vs haue liued, none of all which (though questionlesse furnished with verie great abilitie) haue to my certaine knowledge, euer wrytten ought in our English tongue, touching this title: It maie seeme questionable, howe I the most disfa-  
mished of manie others, and subiect thereby to the insight and cor-  
rection of all others, durst take vpon mee to discourse thereupon,  
weighing with my selfe the subiect I take in hand, to be of speciall  
qualitie, and to none so much fitting as to those that bee greatest  
learned, best aduised, discreetest gouerned, and woorthiest ruled, to  
treate vpon. For doe my selfe by such presumption of mine, doe  
the same to be of lesse moment then it is. Howbeit, as one tied  
by a former promise, in that my first edition of this present  
methode of Epistles, haue nowe taken vpon me (as you see) to wryte  
thereupon.

Truth is, that as I am none of those that maie vaunt my selfe  
of any furniture sufficient to so speciall an end & purpose, yet haue  
I not bin in some time of the yeares I haue spent, altogether ex-  
cluded from any sauaour or tast therof at all. Neither haue I whol-  
lie spent the seasons I haue caried, so vainely, but that at one time  
or other I haue (not without some considerate aduerting) eyed the  
demeanours, issues, and dispositions of sundrie humors, by insight  
whereinto, and some proufe made of that which my selfe haue prac-  
tised in place of seruice, I am bold in this onelie discourse, to ad-  
uenture the performance of that I haue promised.

In the discouerie whereof, my minde is not, nor shall be to pre-  
scribe vnto any one, but to deliuer what in mine owne opinion, I  
haue coniectured to be moest in such a person. Wel regarding the  
number of those who enabled by farre better skill, or guided by ex-  
perience, and their owne proper vertue, can both search and wade  
farther therein, then my poore abilitie may anie waies looke into.

For which my purpose is, and shall be in this present discourse, onlie to set forth vnto such, whose vnripened yers, or want of discernment, haue not yet made them apt vnto so spectall a beeing, and qualitie: what in my plaine conceit, vnto the place and office of such a one, meete and fit to be a secretorie, maie be thought most consonant and worthe.

To the accomplishment whereof, as the best and meetest induction to such a matter, it shall not bee to slender purpose, to speake first of the name thereof, and to list out by what meane the partie seruing in such a place, had the originall title to be called a Secretorie. Upon shall then vnderstande, that as me seemeth, by spectall reason and iudgement, this name Secretorie, importing therein as it doth action of great consequence, doth beare in it matter of more circumstance, then by euerie one is considered, and by holwe much the more honourable the place of attendance is, where such a one doth serue, by so much the more be seemeth the partie called vnto such seruice, be a man choise and of worthe estimate, habilitie and iudgement. So then am I not of opinion of the multitude, who holde that the praisable endeuour or abilitie of well writing or ordering the pen, is the matter that maketh the Secretorie, (albeit the vse heereof is not the least part of manie other things incident to the same office) but that carping with it selfe a purpose of much weightier effect, the person therunto named was as a deriuatiue from that which containeth the chiefeest title of credite, and place of greatest assurance that may be reposed, in respect of the affinitie they both haue of trust and fidelitie, each with the other, by great concepte and discretion, teamed to bee a Secretorie.

And albeit there happily maie be opinions some waies contrarying vnto this my present deliuerie, touching the originall of this title: yet standing directly assured that they all being laid together, must of necessitie conclude on the verie Secrecie, trust and regarde, speciallie imposed on him who beareth the same title: I will holdlie for this cause define, that in respect of such Secrecie, trust and assurance required at the handes of him who serueth in such place, the name was first giuen to be called a Secretorie, and that by the etymologie of the verie word it selfe, sounding in true coniecture, *quasi custos*, or *conseruator secreti sibi commissi*, a keeper or conseruer

conseruer of the secret vnto him committed.

By this reason, we do call the most secreete place in the house, appropriate vnto our owne priuate studies, and wherein wee repose and deliberate by deepe consideration of all our waightiest affaires, a Closet, in true intendment and meanning, a place where our dealings of importance are shut vp, a roome proper and peculiar to our selues. And whereas into each other place of the house, it is ordinarie for euery neere attendant about vs to haue access: in this place we doe solitarie and alone shut vp our selues, of this we keepe the key our selues, and the vse thereof alone doe onelie appropriate vnto our selues.

And if we should run but into the nature of things secret, and consider by the name, what to such a matter is required, we shall find that of it owne selfe it chalengeth so much, wherby with three things most speciallie it is saide to be fortified, viz. with couertnes, that it be closelie kept from the eyes, eares or vnderstanding of others: Safetie, that securelie it be retained, and laid vp, both with choise respect and tendering: Assurance, that by no mistake, negligence, or defect of the partie hauing charge of such a secreete, it may turne to a p̄iudice.

Thus then by the concurrence of these, it appeareth that vnto euerie secreete there is required a Closet, and the proper vse of that Closet, is onelie for the couertnesse, safetie and assurance of the secreete: all which considered, let vs now see, if you will, what analogie or proportion they haue with our Secretorie.

It hath bene already before alledged, that by the verte etimologie of the worde it selfe, both Name and Office in one, doe conclude vpon secrecie: If so, then in respect of the couertnes, safetie and assurance in him reposed, and not otherwise, the partie seruing in such place may be called a Secretorie. The Closet in euerie house, as it is a reposement of secrets, so is it onelie (as I saide before) at the owners, and no others commandement: The Secretorie, as hee is a keeper and conseruer of secrets, so is hee by his Lorde or Maister, and by none other to bee directed. To a Closet, there belongeth properlie, a doore, a locke, and a key: to a Secretorie, there appertaineth incidentlie, Honestie, Care, and Fidelitie.

And sozasmuch as by the concurrence of these twaine, both Name and Office doe seme in vsage and account to be of so great waightinesse, and that our Secretorie, as wel in title, as place standeth by such declaration, soyntlie tied vnto so strict an obseruance: let vs now a little further enter into the function and place he beareth in such kinde of seruice, and consider that being in one condition a seruant, he is at the pleasure and appointment of another to be commanded: and being in a second respect as a Friend, he is charlie to haue in estimate, the state, honoz, reputation and being of him whom he serueth.

Touthing the first of these, in that he is (I meane) a Seruant, it is to be intended; that therẽunto belongeth a Superiour, by whose absolute direction, his actions of seruice, are to bee ordered and commaunded. And notwithstanding the reputation, credite, and estate of beeing, to him giuen and allowed by his Lorde or Maister, hee is yet to consider, that the weight and summe thereof acrueth from his onelie fauor, countenance, and good opinion, and that by howe much the more, hee liberallie and of an honourable minde affoordeth vnto him the respectes thereof: by so much the more serioullie ought hee by all possible endeuours of seruice and industrie, as farre forth as in him is, to studie to conserue and vpholde the same.

And herein seemeth it not fruitlesse to oppose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, and what dependancie in common reckoning resteth betwene him, who beareth in his sway the authoritie and rule of a Maister, and the other, who in account that he is to be commanded, carrieth a manner of subiection to that partie, who for the time of such seruice, is at his hands to bee reuerenced and obeyed.

In regard of which, wee are to see, that by the title and prerogative which euerie maister hath generallie ouer his seruant, there is a certaine linke of dutie, wherewith each one that serueth is strained to his obeyfance. There is also by that very name of seruant a kind of fidelitie and trust required, more speciall then that betwene the sonne and the father, and that of so great efficacy, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, & principall affairs, but also oftentimes y<sup>e</sup> life, hazard

or binding of the person of his said maister.

A Son cannot be saide to owe fidelitie to his parents, for which cause there is also no breach of trust on him to be imposed. If he deale contrarie to the condition of a son, the bond by which he is strained proceedeth of nature, and so are his actions accordinglye held for vnkind, or vnnaturall. But the seruant not linked by nature, is tted in trust, and by contrarying of such trust, or not performing thereof, is held treacherous or vnsaithfull. Besides, so great a predomination hath this name of fidelitie in the hartes of a number, that many haue refused to commit themselves in times of hazard to their Children, but rather haue relied themselves wholie on the assurance of their seruants.

And howbeit, most certaine it is, that Nature woonderfullie swaileth manie times in her proper features, yet in this case hath she commonly lesse efficacie then in any others. For as a currant of water loseth his power in being turned backwarde, from his straightened course, but hath forcible passage in the waie that it holdeth: so is Nature in this action of parentes and children, which running forwarde from issue to issue, hath mighty operation, but when it should be returned backwarde, hath seldeome anie power at all.

Contrariwise, whether it be the honestie of the name that lea-  
deth it, or the common reputation that each saithfull vsage carteth in the eares of good men, or a seruencie of affection, linked properlie to the place where anie trust is reposed, I will not now dispute vpon, but questionlesse, of so charie regarde hath fidelitie alwaies bene accounted, as immediatlie vpon the name of a seruant taken, it seemeth not alone to be vnto the selfe title appropriate, but it is in a manner by the proper allowance thereunto giuen, seuerellie exacted.

Now, albeit this kind of exaction and charge, seemeth in the deliuerie thereof to bee indeed verie great, yet when hee that serueth hath performed all that in such case is to be required: he cannot for this or that alledge, that hee hath effected anie more then thereunto by the verie loyalty of a seruant he was enioyned, nor can hee rightlie or properlie affirme, that by an extraordinarie respect more then he ought, he hath accomplished the same. For that in things thereunto a man is bounde, there can be no gra-

suitie opposed : but where a man about that hee is charged hath further endeouored, or more worthilie attained, therein of troth, and not otherwise, shyneth the greatest praise and glozie vnto him that maie be.

For this cause then doe I saie of our Secreterie, that as hee is in one degree in place of a seruant, so is he in another degree in place of a friend. A seruant meanlie trained in some Mechanicall Science, theweth fidelitie to his Maister, in an vpright dealing and disposition of his wares or goodes. Another in like sort hauing the receypte of his Maisters reuenues, becometh a faithfull dispenser in his accountes and reckonings. Some on the other side haue as much or the like fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelitie died willingly for their fauours.

Of all these sortes of Fidelitie, the last as I am sure it hath lesse seeming of credence or supposition of troth in common beleuing then anie of the others, so is it (you will grant mee,) the most assured and most mouing pittie, prayse and commendation, in all reckoning aboute anie of the others. And that such are and haue beene, I could recite vnto you sundrie remembrances, and one but of late yeares, that in verie sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When sir Iohn of Desmond in Ireland, some number of yeares passed, of a rebellious and cruell minde to the state there being, and principallie to her Maiesty, had solemnly conspired, and most tyrannously sworne the death and destruction of all English men in his Countrey, there happened one Henrie Dauill an English Gentleman to lie, at that verie bloudie pretended season, in the house of the saide Knight, and for two causes of him was thought entirelie to bee fauoured, the one in respect that hee was his Christian Gossip, as they there terme it (a linke strong inough to haue purchased fauour in that Countrey, had it not bene with a most bloudie tyrant) the other, in that hee was a Gentleman both courteous, bountifull and valiant.

This Maister Dauill had at that time onelie an Irish boy attendant vpon him, the time conspired for this murder was at mid night,

night, when all men carelesse were sleeping. About the watch whereof, sir Iohn and his companie entring the Chamber of maister Dauill, wakened him from sleepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him that were it not he had without exception boyled in his heart, and sworn the death of all English men, he could desironlie, as well for that he was his Christian Gossip, as for other loue he ought him, haue suffered his life, but all being appointed to die, he must go with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therewith sundrie menacing strokes seeing ready to bee proffered, stirred (no question) by a most zealous Fidelitie, clasped on his masters breast, and with such slender resistance as hee coulde, did beate off the blowes, receyued vppon his owne bodie diuers and sundrie wounds, and doe what they could, no one could pull or remooue him from thence; till scetting rage kindled in these mercilesse creatures, made them kill the Boy vppon his maister, and his Maister vnder the Boy, both at one instant together.

The memorie of this acte, as it is most pitifull in rehearfall, so will it of a number bee thought verie strange. If anie Fidelitie, haue by seruencie bene accounted off, this you will iudge of anie others ought chieflie to be embraced. But yet not this, nor anie of the residue of those partes of Fidelitie by me already deliuered are such, as in this place I hold meete to be pursued. For howbeit the seruice of our Secretorie is properlie by it selfe with all assurance to be caried, yet doe wee not place him in so meane a degree as that by corruption of coine, he might be held for distrustful, nor on the other side would we haue him of iudgement so disfurnished, but that touching the difference of counsels, or tender of his life, he should make a discernment.

In this Boy voluntarilie as hee did, in the verie weakenesse of his yeares, to seeke by death his Masters safegarde, was no doubt, a thing woorthie to bee admired. But in manifestation of so great loue, and testimonie of so loyall affection, had hee bene by yeares more enabled, it would haue bene thought verie fondlie of to haue done it, without thereby his Masters death might haue bene reuenged, or his life preserved: Els to what end is Fidelitie applied, or what vse at all in reckoning, remaineth there

there of it:

By discretion to discern, by vertue to iudge, and by wisdom to resolve, how and which way the efficacie and assurance of all trust and fidelitie ought to be caried, is a thing meetest in all reputation principallie to be obserued. How can there otherwise appeare any worthinesse, if affections sort to bee equall, or what distinguishment may there be of spirits when mens iudgements are common.

George Castrioth, surnamed Scanderbeg, the terror while hee liued, and onlie man able to confound the Turkish forces, during his infancie, hauing bin trained vp with Amurath father to Mahomet the second Emperour of the Turkes (for that in the conquest of Epirus by the same Amurath, the father of Scanderbeg being slaine, and his Signory subdued vnto the Turke, hee was then with others led a waie into Turkey a captiue.) When hee arriued to manlie yeares, and serued with great fortune and valour the saide Amurath in his warres: it happened that being in one great battell as generall of the Turkish Armie against the Christians, and fighting against Hungarie, a remorse of conscience tooke him, in that hee being the sonne of a Christian Prince, professed in Christianitie, and bowed to God, should so wickedlie become the confusion of his brethren, and warre against Christ and his kingdom.

And albeit he was neuer vnfortunate in any fight, and at that time likeliest of al other to attaine the victorie, yet regarding the state and maner of the conquest, he faintinglie withdrew, & with great discouragement vnto his people, gaue power vnto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, toke themselves together in flight.

In this company, was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie and of counsell to the great Turke. The place of their residence seruing well to the purpose, him Scanderbeg (being of the others assured) tooke onlie in hand to acquaint with his enterprize. And forasmuch as his credence with the saide Amurath was such, as in the repose of his troth, rested both Signet, and warrant sufficient, to put forward whatsoeuer direction or commaund in anye  
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the Turkish signories, vpon paine of death to be obeyed. Scanderbeg declaring his wearisomnesse of captiuitie and seruage, desire to vísít his kingdome, and liking after that to liue at liberty a christian, and therewithall howe often the Turke had promised to restore him, and yet still brake with him, entoynd the Secretorie to write letters of command in the Turkes name, to the Deputie or rulers of his fathers kingdome, that as their lawfull Prince and gouernour they shoulde then at that instant without more delate receiue him, and thenceforth renounce and put from them their wonted charge and authoritie.

And albeit the power of Scanderbeg was in that place great, and the Secretorie nothing misdoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also that if he assented to that demaund, hauing yet libertie to depart, he might timely inough aduertize the Turk to the preuention: yet vsed he neuer the lesse so manie effectuall speeches as for the present he could, to dissuade him: which not preuailing, hee assented at last for feare, and wrote as he required him.

The Letters orderlie signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisdom, fidelitie and counsell of the Secretorie, thought it nowe a matter of no small worth, if by any facility he could win him also vnto his companie, to passe in the same iourney, or otherwise if he refused, then deemed he fit that he should not returne aliue, to carrie newes to the Turk of his determined iourney. And therefore first with as manie kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assailed him, he proposed also the expectation of his owne fortune, valour, power and strength of the enuerling God whom he serued, that was able to defende them, and all possible meanes that otherwise could bee deuised to moue him. But none of these in fine preuailing, he lastlie set before his eyes, that vpon such refusall, hee for his owne best assurance must be enforced to kill him.

Which maner of speech, albeit moued in the Secretorie diuers alterations, yet chose he as the most honestest part, no wayes to defraude the trust in him reposed, especiallie by assistance in his owne person therunto giuen. And seeing he could by no meanes escape with life, aduised suddenlie rather to die in the handes of

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Scanderbeg for that he had already done, then in so manifest an action of disloyalty, to be found a principall actor of treason against his Lord and master.

Great is the linke of Vertue whereby the mindes of men singular are manie wayes bound, neither falleth it out in those of weake spirit and capacitie to become partakers of the praise due vnto so high and honored excellencie. To men baselie concepted, there is neither respect of troth, loue, honor, duty, or other matter what soeuer, whereby to drawe them from a sensuall appetite or carnall desire of their owne liuing, safetie and commoditie: But to those who are the sworne schollers of vertue, to whom true glory is of price, who solie haue in estimate to make choyce of things worthe: In these it sorteth to be a shame, what others reckon for laud: to them a prejudice, what many hold for gaine, they contemning by a sole vertue and discreete choice of the minde, what is besides or lesse then that which accordeth to the true honor and reputation of well deserving, cannot content themselves to line where their credite dieth, despise wealth, where honour is to be pursued, neglect reputation, where loyalty is not entertained, and expect no fidelitie, where consequently the effects of an honest and worthe mind, are not principallie to be caried.

As then, by what vse soeuer applied, I do in al things commend Fidelitie and Trust to be performed where by distrustesse it is challenged: so now we doe I in the carriage of this our Secretorie, sort him forth properly from the residue by a difference, for where in persons of lesse conceite, and lower respect, some vices are commendable, in him they are to bee presumed, as no wayes to bee doubted of: neither is it to be expected, that the mould of such a one should be so subiect to imperfections, as that in common & mean actions he should thinke to be praised: seeing that where any breach of those parts in men lower concepted might be found, it would in them be helde as in comparison a thing no more then might be doubted, but in him would it turne to a most vituperable basenes with such intendment to be spotted.

And as I thus sequester him from the ordinarie vantage of what held to be liked so doe I againe drawe in him a speciall choice, of things high, and worthe becomming, aboue others (lesse considerate) in all things to bee carried, and wherein the summe of his fidelitie

little shall onelie be required. For seeing that by reason of the place wherein hee standeth of imployment, by reason of his supposed education, birth, qualitie, or other discernment, by reason of the waight, more then of common trust, in him diuerly imposed, he seemeth to be a man euerie way proportionate to a farre other end & purpose, then of euerie ordinarie attendant is commonlie required, it must needs the be of such a one coniectured, that by far greater skill & measure he be in euery of his actions demeaned, & with much greater modestie, care, respect, consideration and integrity, he doe by such meanes temper all his outward and inward behauiours, and iudgements, as beeing himselfe in reputation a Gentleman, and conuersing among such as haue discretion to deeme of a Gentleman, hee may least of all be touched with anie thing, that lesseneth or il becometh anie part of that, which principallie may appertaine to a Gentleman.

And whereas in any other attendant it is a matter praisse worthy, to be beautified or aduanced by some one or other speciall vertue or qualitie, in him it is of necessitie, who by how much the more neerer he is in frequentation of any honorable place or calling, by so much the more needefull is it, that he be accordingly furnished therewith in seemelie and laudable sort, to enter and approach the same. And as in the seruice of euery one whatsoener, it is specially required, to be endued with all parts of dutifull attendance & loyalty: so is it for him to excell, and bee different, because in his imployment, trust and otherwise, there is erected at his hands a far greater scope and efficacy, then therewith anie other seemeth to be charged by anie proportion or qualitie.

By this measure now of Fidelitie, trust or loyall credit of a seruant, in which place our Secretorie, as you see standeth bounden by the first degree of his seruice, it may secondlie be coniectured, in what respectiue estate, he ought for the residue of that which to his attendance appertaineth, bee accounted a Friend. The limits of Friendship (as it might bee objected) are streight, and there can bee no friend where an inequality remaineth. Twixt the partie commaunded and him that commaundeth, there is no societie, and therefore no Friendship where resteth a Superioritie. But I say and affirme, that if it bee true, that the summe of all Friendship taketh his originall of loue, and that the true de-

monstration of loue groweth by a simparchie of affections, of which affections Vertue is said to be the whole & simple ground, then may this simparchie of affectiones so grounded on vertue as aforesaid, be turned into loue, notwithstanding the inequality of estate or condition whereby a man vertuouſlie disposed, being seruant to such a one who is honourable inclined, may in that place of seruice in which he continueth, be reputed in proceſſe of time to become as a friend.

But if we shall goe to the true definition of friendship, you will then saie, that this friendship so called and reputed among men, as it is a simparchie of affections firmlie vnited together, so is it such a vnitng, as wherein what the one coueteth, the other desireth, in respect whereof worlds and life, and all are not desirable, but despised, I would not here be taken, that of any sorts of people that run into all or a number of these like effects, without exception of qualitie, I intend, that they therfore were also to beare the name of friends, for so men vtterly vicious and lewdly giuen, conſorting in wickednes, and other base exercises, in which each spendeth his life, or desperatlie dieth one for another, might be reputed as friends, I haue no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I only deale with such, whose actions and sincere desires haue in vertue highest preeminence, for these, not by aduenture, but by a deliberate counsell and choise regard spectallie had, of things valuable and woorthy, do accomplish their effects by a most honourable purpose.

To this then I answer, that if the weight of friendship, so consisteth in a simparchie of affection, vnitng of hearts, coueting anothers good, and despising all that may be gained, in respect of the partie befriended: Why yet may not our Secretorie as well as any other, merit neuertheless in this place of seruice at the handes of his L. or master, the name of a Friend? Why should he not therein as well as any other haue that power in him planted, whereby to become a Friend? Touching the equalitie of affections, though it is still laid down that therein ought to be no difference, & the commander and the commanded, do yet alwaies make a discordance: I may neuertheless thus much deliuer thereof, that by all common likelihoode it is assuredlie to be coniectured, that no one personage of estate, laeth choise vpon such a one to serue so neer about him, and to be in place of so great trust as appertaineth to a man of

of that reckoning, but ere he long haue vsed him, he bindeth vnto him at least some good part of his affection. For how can it otherwise be thought, but that our Secretorie being one euerie waie so waightilie to be employed as he is, partaking as he doeth with so manie causes of importance, and vndiscouered secrets and counsels, standing as he must vpon so nere attendance, as hee that is almost (as occasion serueth) euerie minute of an houre to be vsed, but that to his L.<sup>o</sup> Master, he must of necessitie bee verie charie, and at the least wise more particularie then manie others, by a great deale to be beloued.

We then thus finding in so noble a place, so honourable an account, our Secretorie being as he ought to be, a man of vertue, and worth, cannot chuse on y other side, but frame his vtmost thoughts correspondent in all things to those particular fauours, his conuersing, his neerenesse and attendance, turneth then to an affection, and this, heated by the daillie encrease of his Lord or maisters liking towards him, groweth thence to a seruencie, and so each vertue kindled by the others Grace, maketh at last a coniunction, which by the multitude of fauours rising from the one, and a thankful compensation alwayes procured in the other, groweth in the end to a simparchie vnseparable, and therby by all intendment concludeth a most perfect vnitng.

Panutius, the faithfull Secretorie and counsellour to the great Emperour and Philosopher surnamed Aurelius, for the high wisdom, fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the verie entrance of his graue, deserued before manie others, (secrete also in aduice to the said Emperour) to be termed and called by the name of a friend. Insomuch as he onelie daring to speake plainlie, what in others iudgements might seeme to be offensive, & to perswade faithfullie, what he saw most agreeing to the present extremitie, made the Emperour pronounce himselfe fortunate, to haue nourished one so discreet in his Pallace, and most blessed of all, in that when each failed him in his dying, he onely was found assured vnto him among all that were liuing.

In this friendlie knot of loue, and that of seruile commaund, remaineth a most notable difference, especiallie for this matter of trust and fidelitie, required in seruice, for, *quem metuant odimus,*

whom men feare they hate: well may they for fashions sake please, but this sound kinde of affection is often far from their thought. And yet that there may bee an awed reuerence, as wel in loue as in feare, who doubteth it, yea and that rather far more assured and effectuall then the other. For where this grounded Loue by vertue once staithe confirmed, the humilitie and gentlenesse of the mind is it immediatlie that afterwards directeth the thoughtes, we then doe gladlie honour the more, by how much the willinger we desire to serue, and more firmlie obrie, by how much the more entircly we stand to be sauored. This friendlie Fidelitie, not vrged or constrained by soueraign command, but of a zeale to wel-doing voluntarily embraced; leadeth the reputation and estimate of our Secretary to be receiued as a friend.

As of Fidelity, besides Credit of counsell and riches, there are sundrie other branches, and diuers deserued partes that seriouſlie may bee commended, so are there of Friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedlie must the partie frequenting so great a place of seruite, proue then to be a person of right speciall commendation, of answerable vertue, and of noted discretion. For that in doing seruite to his Lorde or maister, it seemeth a matter incident to his accompt, and to the better effecting the name of a friend, that in causes vrgent and needfull, he be not vn-purueyed in his owne person, wherewith discretlie, as occasion serueth, both to aduise & counsell (the very efficient matter wherin his enabled discretion may with greatest singularitie be performed) the assurance wherof, by credit of most memorabile antiquities, hath not onlie framed that of loyall seruantes, such haue bin entertained as faithfull friendes, but also hath not beene slender occasion manie times, to the prevention of sundrie vehement and dangerous mischieses.

To accompanie the troubles, miseries, calamities and infortunities of him to whom we are thus waies, or that waies in our seruice linked or beholding, or to beare willingly, and with a sufferable mind for his sake, what soeuer in declaration of our vertue seemeth to an honest disposition, to be either incident or appertaining, no man verely denieth, but that they are assured & notable demonstrations of a verie exquisite performance. But what of that?

that: the propertie and excellencie of this vertue is not therefore alwaies in that one only sort to bee caried, neither with the greatest estimate and commendation that thereunto is appropriate, is the worthinesse hereof whollie to be commended.

To prevent mischiefs sometimes, and by a warie foresight and care had of the honor and reputation of our commander, to fence (if need be) the same by a politicke deuise, without prejudice, from any touch of disgrace or dishonour, to dissuade or dehort faithfully, from things impeaching or offensive to their estates or nobility to reueale the hurt they know not, or causes important therunto they are nothing priuy, to counsaile deuoid of flatterie, and to oppose the good that least harineth, and the euill that hath neereſt remedy: these things as in their seuerall considerations, they can as sufficientlie as anie others declare a man to be endued, both with rare knowledge, and right excellent vertue, so who doubteth, but that the most slender of them all, weigheth as deeply as any other in cause of Fidelity. And yet if anie more spectall liking in one thing then other be to be attributed, where commonly men do seeme to haue generallie well deserued, then of necessitie must the same greatlie rather insue where euils most prejudicing are foreseene and auoided by politick wisdom, then where vnskillfullie they are entred into, carping in their bosomes, either extreame hazard or inenitable vndoing.

Much is the felicitie that the maister or Lord receiueth enermore of such a seruant, in the chary affection and regard of whom affying himselfe assuredlie, he findeth he is not alone a commander of his outward actions, but the disposer of his verie thoughts, yea he is the Soueraigne of all his desires, in whose bosome hee holdeth the repose of his safety to be far more precious, then either estate, liuing, or advancement, whereof men earthly minded are for the most part desirous.

Of all the abuses that haue bene or at this date remaineth in the attendance of honorable personages, there is no euill so secret or pernicious, as is the venome of flatterie; the couert seating thereof, in men of all ages, humors, qualities and complexions, hath for the most part taken so vehement and deep impression, as it seemeth almost irrecoverable in the greatest sortes and numbers of persons to be auoided, The dalliance of this daintie clau  
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back is smooth, the entrance pleasing, the progression subtil, the continuance forcible, but the ende falleth out euermore to bee deceitfull.

Men infected with this kinde of scurrilitie, and basenesse of condition, being in proper designments Curri-fauels of the world, it is no maruell if hauing in common request, all shewes possible of grafted and sound demeanours, they slide manie times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselves at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a manner of sacriledge, to bee found slacke or contrarious in anie thing, *Dicunt?* saie they, *Dico, aiunt? aio.* Finallie, resolving trustilie to deale no wate, they deuise how it may be possible to frame themselves euery way.

These and such as these impugning the plaine and simple drifts of honest meaning, haue alwayes a face of brasse, wherewith to shoue forward, and to forestall what by the shamefast entendment of anie other, seemeth bashfully to bee pursued, they are still pressing on, and euermore sliding, but if they once get handfast, or happilie be after strained from the hope of that they would, their loue then and attendance immediatlíe thereupon die at one instant together.

Inurious me seemeth, and too too perillous is the approaching of these pziuate whisperers, whose inward conuersation, as in the verie first conceit and discouerie thereof, it appeareth vnto a man vertuously giuen, to be altogither odious, so vnto him that intendeth purely of himselfe, they are in the seruices of Problemen euermore most thwarting and malicious, insomuch as if such a one staied with honestie, woulde neuer so faithfullie, simplie and trulie endenour himselfe by all parts of dutifull care and loialtie, hee shall yet neuer want of those peruerse creakers, that by one cautious suppose or other, will still be before hand, wherewith if it be possible to disgrace him vtterlie.

That these and such other actions of villitie, commonlie handled, as they are in honorable places, do become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there needeth (as I thinke) at this present verie small question. Whether would I be so misled, as to deeme that there wanteth either  
insight

insight or iudgment in many noble personages to discerne them, for they are discerned &, oftentimes spurned at, I know it right well, but what of that? This beeing also a common practise and occupation of the worlde, smoothlie to slide through all thinges, and to meane trulle in nothing, it is no maruell if by the too double diligence of such men, some one or other happen now and then to be deceived.

But forsomuch as it is of necessitie; that euerie honorable estate must and ought to bee serued, and that where a multitude good are in attendance, there enlieth commonly to be among them some few that are euill, either of an annered propinquitte or opposition of good and bad, vertue and vice, emulating or rather enuieing as we see the daily progression each of the other, or else for that the worlde something addicted to peruerse manners, sendeth forth often times such temps of her substance, as become monstrous disturbers of euery honest endeuor. It shall notwithstanding behooue him whatsoeuer, whose end & expectation stretcheth to his sole desert, that of euerie laudable purpose is rightly to be attained, either in abstaining from anie occasion of blemish to his vertue that may happen, to resolute with himselfe neuer to serue at all, or seruing, at the least wise so to arme his conceytes for all maner of such like disgraces as that he maie content himselfe in that being but trulle censured as he ought, the ende of his determinations are certainlie to be adiudged honest, albeit his ill hap perchance such, as therby he attain neither liking nor preferment or if either he stand in present, or be in possibilitie to attain fauor, then not to be discouraged in the honest prosecution thereof, by anie practise or enuie whatsoeuer, resting in himselfe firmly assured, that time or the true discernment of him whome he serueth, shall at length yeeld scope to that, whereunto by true degrees of vertue he sought to haue aspired.

And seeing that in all causes of zeale and loue, where the mind is tied by an entire desire and care of welldoing, to him whom once in conceipt it seemeth to growe chary ouer, the force thereof seldom or neuer passeth lightlie at the first, without some blocke or other laid before it, whereby to hinder or discourage the proceedings already determined, and that so farre forth as one while a man supposing the fidelitie of his seruice might at a time be fully

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effected and discharged in the requisite deliuerie of some present aduise & counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightinesse, or nobility of his L. or Maister, or fearing to be argued of presumption, or else in setting downe the desire he hath of safegard vnkindlie to be mistaken. It shall not therefore be consonant to this our Secretories place of seruice thereupon immediatly to become silent, or so to suffer the euill which htmselfe clearly seeth, to passe vnregarded, especiallie when the case is either weightie, or neerelie otherwise concerneth his nobilitie whom he serueth, for so should he by a kind of Pusillanimie, become guiltie of the verie occasion, how great soeuer the same should happen, which sometimes lying in his credit or counsell, to haue impugned, he of a weak disposition abstained neuer, thelesse to see pzeuented. And yet is it not (needs must I saie and confesse) a matter altogether vntried, that men baingloriouslie minded, or arrogantlie otherwise intending of their owne proper seruices, notoriously oftentimes do fall into this bain of presumption, who picked on with the credit and fauour to them giuen by their L. or Maister, and foolishly conceiuing the reof to lead their thoughts in a string, do ignozantly or pænisshlie thereupon, take in hande manie times to direct them in their serious affaires or counsels, and controlling in their inward thoughts whatsoeuer is besides or contrarying to their own opinions, do of seruants become sawcie: of men modest, malapert: of aduersers, arrogant: and consequentlie, running into euerte mispysion of others, and what else appertaining to a regarde of other mens actions, appeare at length so imperious, as by the sole default of their owne misdoemeanours, they are turned at the last quite forth by the elbowes.

The defect hereof, so far discrepant as it is, from that steadie kind of government hereby throughout concluded vpon, needeth not I thinke in the framing of this our Secretory, to be anie further forewarned, who by shaking from his own person anie part of the vilities that in others may seeme chieflie to be discommended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing anie action that may appeare vile, or hardlie to bee bozne withall, and next in suppressing so much as in him is, what  
soeuer

soeuer commendation oꝝ liking duſte to bee annexed to his owne proper deſeruing, wherein humility freed from all manner of baſe and ſeruaile purpoſes, ſhall then ſufficientlie inſtruct him, that curteſie is a vertue, lowlineſſe a thing annexed vnto gentility, to bee proud is a vice, to be contemptuous a filthineſſe, ſimplicity is ſound, deceit to be abhored, Loyalty a matter in eſtimation, Flattery to be held abhominable. I will not here diſpute how much excellent and needfull it were vnto their eſtates, that the neereſt attendance of honourable perſonages, were with men of ſuch vertue and knowledge in this ſort frequented, neither carping at ſundry enoꝝmitties, would I therby denie, to draw forth vnto you a man vnmatchable in qualitie, and whereof the worlde oꝝ anie heauen beſides, ſcarce yeeldeth either ſhadow oꝝ propriety, but propoſing the worthieſt partes which of euerie one abſolutelie are fitteſt to be acquired, I do only endeouour to late down no other matter oꝝ ground, then therewith men that be ſpeciall are at this date helde to be endued, and ſuch as in all ages heretofore haue been thought meeteſt to be followed.

What ſhould I laide this diſcourſe with numbꝛed examples vnto you of the great eſtimate and regard of thoſe, who to keepe their faiths inuolable to their Lordes, haue ſome of them beene ſo leaſons of their honours, as for the ſafegard thereof, haue by great abuſement made a voluntarie aduenture of their deareſt liues: ſome againe with great loue and fauour, entertained and repayed of by their Lordes, and not able in their ſeruices as they thought, during their life times ſufficiently to compenſe the loue and eſpeciall zeale they beare vnto their Honours, haue afterwards vnto their children beeing in great diſgrace with the ſtate preſent, ſo fully effected the fruits of their welwiſhing, as that by the tender accompt, reuerence and loyaltie to them propoſed, they haue right well declared that not vnto times alone of eſtate & fortune, when litle regard of ſuch things might be at their hands expected, their vertues haue been limited, but cheſt in extremity and times of want, wherein their ſundry fruitions, haue bin in moſt abundant manner ſupplied. Others likewiſe charged on the death bed with the ſecret affaires of their L. to be kept in ſpeciall care and reckoning from the knowledge of other men, could not by multitudes of fauours, by thezearnings, oꝝ other large offers whatſoeuer, bee

so far seduced, (as when the dead was quite passed and gone out of the world, whereby they needed not at all to haue doubted) they would yet be led in the least sofe of al, to defraud the trust in them reposed, but haue kept the same inuolable to their vndoubted commendation, and further increase after ward of good liking to a far greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue beene daillie recorded, the multitude whereof for breuitie I do omit. Contenting my selfe that of these two chief and principall matters of seruice, I haue thus far forth already in generalitie debated, leauing therefore what els to bee considered therein to the known ability of others, I proceed vnto the next part that in the continuance of this discourse was at the first intended. And so much as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as be naturallie touched with anie bad or vile coercion, capacities that be insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholie insufficient. Let vs then more particularlie if ye will see what maner a one he ought to be touching his person, habilitie, and condition, that to the worthines and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretary.

For the deliuerie whereof, and the better to finde our Secretary, as nere as either may bee gesied, or framed, such and none other in deed as in true and perfect meaning hee ought to be reputed, we will distinguish the seuerall considerations and respectes of such a one, in three special points sorting to his office, solie and fallie in this place to be considered.

The first shalbe of the person, touching his education or being: the second of his conuersation and order of liuing: the thirde of his sufficiencie, by skill, knowledge, and abilitie where with to discharge the place of his calling. Formerlie then touching the regard of his person, it is requisite, that hee be descended of honest familie or parents, the efficacie whereof conduceth not a little to the coniecture of a sound and honest condition: that he haue also had good education, whereby the minde well disposed is oftentimes framed to verie good purpose. That he be of shape & countenance

tenance proportionable to those required vertues, for so much as commonly ensueth, that Nature in producing of all her creatures worketh in them effects answerable to their severall constitutions, as to flowers of most exquisite proportion, she giveth the most excellent savour: the dog is not shaped like the lion, nor the cur as the Spaniell: the Kennet tree is not as the Crabbe stocke, the one bearing an Apple, wholesome, delicate and pleasing, when it cometh to be tasted: the other puffing forth of the knures, no other then the sappe of Aleruoyce, when the best of it is intoyed.

By the countenance we doe further also iudge of the qualities and disposition of men, insomuch as the verie markes of favour haue not too many iudgements proued weak discoverers of some peoples good or vntoward conditions, wee haue likewise in evident testimonie, that ill disposed nature confirmed by custom, seldom degenerates from the kind, either whence it is sprung, or wherein it hath long time bene nourished.

To mankinde there happeneth in the bodie manie deformities, which arising not by the defect of Nature, so much as by ill vsage of those, who haue had charge ouer them, cannot be amended, but being produced by Nature, doe portend some one or other notable inconuenience: To beautifie such a shape with vertuous and honoured actions, is vndoubtedlie praise worthe, but to accord vnto faire lineaments, portraied with exquisite and saintte favour, a mind corrupt, base, wretched and vile, that of all others is the most greatest and noted deformitie.

Diogenes being of one passing by, rebuked of his preposterous shape, and hard kinde of favour, answered, I with my vertues doe ornifie my shape, but thou with thy lewdnesse disgracest thy favour.

Touching the iudgement of nature by the outward face, many things might be alledged that diuerslie haue bene decerned, the matter wherof needing small proufe, more then our owne common experience, I surcease to debate vpon, seeing my meaning is, but out of sundrie apparances to drawe forth the greatest likelihoode, and thence to repose a foundation consonant to y module or compasse of this my present intendment. Onely let this be laid down for a certaine, that the finest ware receiveth the fairest figure, and purest mettall the brightest colour, the Damaske Rose carrieth the

swétest saour, and the most pliable part of vertue, is by greatest obseruance planted in the most proportionate feature.

This being then sufficiently spoken of the person, let vs now go to the Conuersation. This Conuersation seemeth vnto me in three points, or speciall notes to be considered: that is, in the Qualitie, Disposition and order of companie. Touching his Qualitie, it is requisite, that first and aboue all other, he be a man sequestred from all kind of pride, arrogancie or vaine concealing of himselfe, for that the infection of these, are steppes vnto all maner of disorder, contempt, malice, and presumption whatsoeuer: that he be not litigious in argument, as one vainlie giuen to contend: that hee bee no ordinarie scoffer, or frivolous deluder of other mens speeches, gestures, reasons, or conditions: that he be no quareler, lewd speaker, pꝛiuy carper, slanderer, or sinister backbiter of other mens actions, or laudable indenuors: but contrarie heretunto, that he be in speech gentle, in gesture friendlie, in looks familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladlie of euerie one he do suppose the best, be readie to excuse infirmities, and to salue imperfections, that in teasing hee become not another Democritus. or in carping a Zolus, that his tongue, eie, and thoughts, be indifferentlie framed to iudge trulie and imparciallie of euerie one: that of all thinges hee abhorre pꝛiuate quarels, and open contentions, and as the rocks of Scylla, doe eschue of anie one absente sinisterlie to speake, or otherwise to enforme against them, for that in these qualities and conditions properlie, each one carrieth a decernment of that which nérest appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that hee bee not a man gluttonous, or that he bee not ouer much subiect to drincking, for drunkennes ouercommeth the mind, dulseth the memory, enfebleth the wits, maketh a man forgetfull of himself, the reputation he beareth, and the company wherein he sitteth. Wine saith *Ouid*, is the discoverer of secrets, & maketh a man of ten committ, & which afterwarde turneth to his great preiudice: in wine the regard of a mans selfe, and likewise all others vanishest, the respect of his credite also and place wherein he serueth: a man giuen much to wine, hath no maistrerie ouer himselfe, and is not to be trusted with matters that be important: a man talkatiue and  
one

one giuen to wine are both likened together in disposition, for in the one the strength of the liquor inforceth to speake what he ought not, and in the other the volubility of the tongue, giueth bitterance many times to what it should not: Speech, saith the wise man, is a thing naturally giuen to euery man, but he that ordreth his words by discretion, seeth the way to wisdom.

This vertue of ordring and keeping the tongue, is vnto our Secretorie not the least of manie other points wherewith he ought especiallie to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must needes at one time or other, giue proufe that hee hath in himselfe as little secrecie as silence. To preuent this inconuenience, wise men haue obserued in nature a most notable and singular prouidence, who to the intent that men by her verie instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentine conceyte, whereby generallie to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie thereby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides, that the tongue whereby deliuerance is made, she hath first closed in with our teeth, and then covered againe with our lippes, foreshewing still thereby, that nothing ought thence to be discovered in hast, not without especiall regard and district obseruance. For in this case also discrete Nature, after we haue or ce receyued into our eares the sound of anie thing, she thence preferreth it immediatelie vnto the minde, and thence to the heart to be censured or considered vpon: and last of all vnto the tongue, to whose lot, as last of these it befallerh to bee partaker of it, so ought it from thence carefullie, and not without especiall cause to be deliuered.

The diuine Philosopher foreséeing in man, the manifolde discomforties oftentimes ensaiuing by loosenes of the tongue, where all others were teachers to speake wel, he only taught his scholers to vse silence, iudging therby, that the vertue of the tounge consisted not soly in speaking, but how or by what occasion to vse y same, and vnderstanding first how to restraine the thing, that of it selfe was pleyable ynough to bee vsed without measure, they might easilier find mean after ward to speake oftentimes to good purpose, and not to accustomie themselves as they did befoze, to prattle without

without order or any good or reasonable parte belonging to discretion.

For this cause Silence, as the first gard of all affaires, beeing either secreete or important, is (vnto men seriously occupied or employed in the same) directly to be commended. Which manner of Silence, as it fullie instructeth in causes serious and of waight, to speake nothing more then needeth, so conuerteth it also into the residue of our behauiours, a modest and choise kind of government, in all actions whatsoeuer, either of question or argument, to bee with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue al others ought rightlie to know and discretne, how, where, when, what, and to whom hee ought to speake, and when, and wherein, to be likewise silent: it may by the reasons aforesaid be sufficientlie collected. For ought his speech in troth to be so ordinarie as other mens, who for the moste part limit themselves neiether to time, place, occasion, or company, the which in our Secretorie is, and ought to be farre otherwise. And as touching the affaires, secrets or counsels committed to his charge: It is in him principallie to aduert and consider that he is but the closet, wherof another hath both the key, vse and commandement, that he ought therein to be as a thicke plated doore, were through, without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of such efficacie, as whereof no counterfeit key shoulde bee able to make a breach, without the selfe same instrument that by the director thereof is alwayes to be caried. By reason whereof, he is of more trust and fidelitie in him reposed, to become warie of his wayes, and to take the course needfull, whereby the least occasion of breach thereof may preciselie be auoided.

Other and besides all this, it shall further appertaine to the disposition of this our Secretorie, that in the using himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his L. or maister, goe about to abuse or wress the simplicitie of any one to a bad end or purpose, but rather enforce himselfe gladlie to vnderstande the sutes of the meaneest, and to giue them aide and furtherance to his uttermost: herein shall hee not a little aduance the hono<sup>r</sup> of his L. or maister in preferring the iust

Iust and lawfull petitions or complaints of the poore, & in helping them to speedie dispatch of that, therewith by reason of their simplicitie, they oftentimes are greatlie incumbred. It becometh also so much as in him is, that he auoid all kind of intemperancie, eyther of choler or too much furie, that hee dispose not himselfe to vile or vnbeeseeming tearmes of basenes or surquardie, that hee with the two extreames of couetousnes or prodigality be not touched, that naturallie he do incline to good, and hate the badnes of any, that he abhorre flatterie as a Load, and giue himselfe of ante particular action, either to be utterlie silent, or els to speake trolic.

Laslie now, touching the third point of these three, consisting in order, appertaining to companie: Needfull it is that our Secretorie haue in speciall remembrance the auncient saying, that common experience giueth to all men for approued, which is, that Such as a man of himselfe is, such alwayes are they with whome he conuerseth.

If therefore of his owne mind and disposition a man endenoureth to bee good, and so to liue and be accounted of, him then be seemeth chieflie to haue respect to the companie hee holdeth. For which occasion, the Philosopher aduiseeth, that men being good, doe choose to haue familiaritie with men that are best, to the intent that by the societie of them, their Vertue may haue encrease, and themselves learne to become better. The corruption of young men, by nothing so much accrueeth, as by the slender respect they haue of those with whome they do accompanie, for that it resteth assuredlie out of doubt, that the euill example and encouragement of one vile and ill disposed person, hurteth more a great deale oftentimes in one dayes companie keeping, then seuen yeares endenour afterwards, maie release by ante good instruction. Herein also the rather resteth vnto our Secretorie, a most principall regard thereof to be had, for so much as not the conuersation alone, wherein he is choiselie to be affected, dependeth thereupon, but the matter also of his ouerthrow and discredit, for who seeth not in often apparance, that men simply conceited, and of their owne proper iudgment verie well giuen, are more discredited and condemned many times, by occasion of the company wherein

to they haue aduentured, then of anie apparant euill that in thei owne persons rested publickely to be deterred.

Whereunto accordeth the proue of all common societie, wherein men onely of those that know them are iudged as they be, but in generall reckoning, are ener censured according to the goodnesse or badnesse of those, with whom they liue familiarlie. It followeth therefore, that Who so will no euill doe, must doe nought that long thereto, for in good men it is not alwayes inough of themselves wittinglie not to haue committed anie euill, but hee that desireth to be good indeed, ought not so much as to become an occasion or slander of euill. If men would but throughe enter into the weight of their estates, and trulle consider with themselves what of dutie appertaineth to verie reputation indeede, they would not then think it ynough to be in this credite, or that place, or thus countenanced, or that waie enriched, arming themselves onelie thereby with vainglorious titles, but therewith would also depelle impzint, that them likewise behooued by certaine especiall insight had into their owne wayes, so to order and direct themselves, as therby deseruedlie they might beare the selfe same account whole and vnblemished, which in opinion they haue carried, the which cannot anie wayes bee, without in all their outward and inward actions, they doe beare an especiall eie to the matter of their owne credite. And what one thing is there in the world (to him that by true degrees of vertue endenoureth to be aduanced) more charie then the account and estimate had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the regarde hereof be in choise vnto our Secretorie, as that which as an action most singular I haue iudged fit to be exposed in this place vnto him.

Hitherto haue we endeouored in person and behauiour to find a man meet and conuenient to the purpose hereof, wherein my intent hath bene not to omit anie thing which to that place and calling might anie wayes be adiudged necessarie. Now the circumstance of these proceedings leadeth vs next to consider of our Secretories abilitie.

In this consideration, it falleth out, that for asmuch as his  
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Office and place, calleth him altogether, or for the most part to the handling of deepe and weightie affaires, wherein his capacittie shall sundrie wayes be exercised, and his wits throughtlie tryed, it behoueth he therefore be furnished with Skill and knowledge accordinglie, whereby the better to be adapted, vnto the ordinarie vsage and employment thereof. To this end it befitteeth that he bee well studied, especiallie in the Latine tongue. It is likewise convenient that herewithall he haue a ripe and quicke conceit, aptlie to receiue, what on a sudden shall be to him deliuered, and that he retaine wth himsefe a sound and good memorie, for the conseruation of those things that vnto his charge shall daylie bee committed. He ought for his owne furniture and instruction to bee a man not altogether vnerperienced, to be well languaged, to bee sufficientlie read in Histories and antiquities of times passed, to haue notice both by reading and conference, of the situations, customs, maners & conditions of men, cities, countries, & common weals, to haue familiaritie with strangers, and men of diuers nations, whereby the better to bee ascertained of their humours, behaviours, and dispositions: and wiselie to worke vnto himsefe a peculiar insight into their estates, counsels and iurisdictions, beeing therewithall warie that this association with such kind of people, worke not vnto himsefe, or the affaires wherewith he shall bee credited any matter of preiudice.

Now is it a matter often scene, and in common vse almost to be found, that a great many of men otherwise discrete, learned, experienced, and for their seuerall callings questionlesse of very good deliuerie, and enery way to be deemed sufficient, some also that in the Greeke and Latine tongues are verie well studied, and are also with the vse of foraine languages laudable indued, that notwithstanding haue not in themselves the facultie and vse of well writing, nor can orderly, & vpon a sudden lay down without much adoe, and that many times also in very preposterous maner when it is done, what to any extraordinary purpose seemeth to bee thought meete and convenient. Some againe in whome there is lesse Skill, greater Ignorance of learned knowledge, and farre more application euery waie, wherewith to bee enabled with

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sufficiency, haue neuerthelesse a Conceipt so rise, and are in wit so prompt and capable of any thing laide befoze them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answere for it) neither inuention nor imitation, wherewith in very commendable sort to performe what them seemeth good, on a sodaine to deliuer in writing.

What shoulde be the cause hercof, I cannot else deeme, but onlie a more instinct of Nature, who seuerallie poureth her gistes in their creation vnto euerie one, whereunto others (exempted from that proportion) doe seldome by arte or Studie reach vnto, yet is Exercise no doubt in those that haue any sauour of learning, hereunto a great furtherance: But he that in this place must be applyed, how learned so euer he be, must a little giue place vnto his Schooles, and frame his penne and order of practise to pursue that forme of writing, which plainest meaning and aptest speech, hath in common deliuerie, the indenuour thereof howe difficult the same will be to one beeing rise in discourse, my selfe haue had some priuate testimonie, notwithstanding Use and continuall Practise I knowe, is that which in time ouermastreth all things.

To the beautifying then of this part of our Secretorie, it is needfull that he be somewhat therein ayded and furthered by Nature, to the intent his inuention to euery seueral occasion, may be the more easie and proper, and that without any often blurring or enterlining which commonlie happeneth to those, in whom long studie seemeth so hardly to helpe out their labours, as if by a manner or kinde of inforcement, the same from a hard rock were violently to be draine forth and caried, which Bluntnesse, as I maie tearme it, of Conceite, is not in this part of seruice in arte wise to be admitted. Neither am I for all this ignorant, how manifoldlie it often befalleth vnto diuerse the readiest wittes, that at some one time more then at another, they haue lesse abilitie, and much harder is their deliuerie a great deale, in matters exquisite to be performed, then vsuallie otherwise is by ordinarie triall vnto them accustomed: the occasions whereof may be diuers, whereby the senses are manie wayes dulled, as by too much repletion of  
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meates and drinckes excessiuelie taken, by too great studie and often musing, diuining therby into a melancholie passion, by motions too intemperat, happening vnto the mind: and finally, vpon sundrie other instincts and occasions, which I cease to remember, all which being offensive as they are, vnto the necessarie regarde of this our Secretories attendance, it standeth him greatly vpon by all possible meanes to repressse them, to the end that his wittes being as nere as by endeuour can be compassed, alwaies in one self state and readinesse, he maie not in times suddenlie requiring effectual and present dispatch, appere any waies disfurnished, of that which at his handes, is and must of necessitie in this place bee required.

It is not then learning alone (as you see) that is able to make a man meet to this kind of practise and study, but naturallie to be besides indued both with wit, vnderstanding, and memory whereby to lead and conuele those necessarie euents, that in this place are dailie to be frequented, and therewith to haue likewise care and regard, with modest and discreet maners and behauiours to perserue and keepe the same forces, whereby he may be the more readilie provided (as I said before) for all times and purposes.ouer thelesse, how much needful it is to that place more then ordinarie to bee learned, yea with the greatest abilitie and perfection (if it were possible) to bee also euery waie adorne, I haue already sufficientlie laid downe before hande, and will do propose the waight thereof, as a respect amongst others to be most especiallie embraced.

In this maner haue we by sundrie degrees endeouored to lead along our Secretary vnto his appointed Place and Office, wherein we haue first discoursed largelie of the function hee beareth, respectiuelie touching his seruice: next to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation, and Abilitie, a man meete for that purpose. It now resteth, that as the final determination of this labour we deliuer vnto him his office. Of this then the part especiall and intendment most principally, consisteth, (as by experience is found) in the vse and exercise of the Pen, the Wit and Inuention together. The abilitie so exactlie be-

foze required, and discoursed vpon, is herein nowe to be put in practise. To the execution of this office, it is requisite the Secretory, be for the perfection of his hand, in the varietie and neat deliuerie of his letters in wꝛiting, singularlie to be commended, that he haue with him selfe also therein a verie readie vse, quicke, and speedie conueyance for dispatch, that warilie he giue hørde to obserue the order, methode and foꝛme to him from his Lord or master deliuered: forasmuch as in discharge hereof he is vtterlie to relinquish anie affection to his owne doings, or leaning herein to anie priuate iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matter to him committed are to depend vpon the humoꝛ of his commander, and not vpon his owne or any others directions.

Hereof is he exceedingly to becom studious, and a zealous imitator in all thinges, to the intent that knowing the effects of his Lord, with what ends and purposes they are caried, & vnto what foꝛme and maner of wꝛiting he is speciallie addicted, he may the more easilie and with better contentment discharge that part of his seruice, wherein by continuall occurrents he shall haue occasion daily to be imployed.

He is in performance of this charge, to bee a man watchfull, diligent, carefull, industrious, not giuen to ease, to auoid all occasions of slouth, to the end, (as I said before) by continuall exercise of his wits, to retain his spirits apt, & his memory fresh. For Idleness of it selfe is the proper nourishment of manie other euils, the hinderer of each good purpose, and the deformed monster of all humane exercises. Whilist Idlenesse attacheth the bodie, it giueth scope to ill thoughts, occasioneth dissemper, maketh vnweldie to labour, breedeth wearisomnes of vertuous exercises, entiseth to vanities, corrupteth with pleasures, and sedeth a man with trifles. If therefore there shall bee anie time vacant of affaires vnto our Secretory, (as all seasons are not alike where in still to be occupied) the same shall he denise, either in pleasant recreation to bee spent or in some other honest exercise or studie, wherein whatsoever is not improper vnto a gentleman, shall be to him in speciall choise and as an action fittest of all others to be receiued.

This office is likewise to entertaine all manner of suiters vnto his Lord, to conceiue and vnderstand of their seuerall occasions, and how much or how little, they or anie of them do import, to answer the dispatch of the greatest with as much facilitie as he may, and those of lesse moment with discretion to remoue, and put backe, to the ende the walkes and passages of his Lorde be not with the same and friuolous demeanors of fond people too often encumbered.

He ought also to haue regard to times and places conuenient: wherein to moue his Lord vpon anie spectall or vrgent occasion, or in which he is to prefer vnto his presence or hearing, the person or cause of any one. To see that the same returne not offensive vnto his private liking, that the furtherance thereof bee not in times when hee is soly disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the qualitie of euerie sute, and condition of the partie as neere as he maie be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordinglye, if he see cause, in his owne person to answer the same: for it is not seemelie he should trouble his Lord vpon euerie light or ill beseeching suggestion. To be circumspect in the dispatch of euerie thing to him delivered, and in matters of weight and charge, to be also prouident and wary, heedfully intending to the safe disposing of what soeuer requisite, from the eyes or knowledge of anie other, whereunto none so much as himselfe ought to become priuy.

He is likewise to auoid all manner of delaies, and not to accuse himselfe in any wise vnto negligence, for that the vse hereof in ouerslipping of small tridles, induceth manie times, to pretermitt things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to bee alwaies as neere and as readie as may bee, in his ordinarie attendance, for so much as being vpon a sudden to bee vsed, it is needfull he be alwaies at hand, and is intended that his absence cannot therefore anie long time be spared. In conclusion, it is meetest in all things, that so far forth he bee addicted vnto his present seruice, as that in respect thereof hee become vtterlie sequestred from all private regarde or affection of anie thing, sounding to his

his owne appetite. If in allie, being a man fauored or entrelle reputed of in his office, hee may not for anie friendship, corruption or gaine what soener, by anie sinister practise, colour, or meanes, go about to abuse the countenance and credite to him giuen, by his Lord or maister, nor couertlie thereby suggest, or informe any thing, wherewith the good opinion of himselfe may afterwards be hazarded, or by the graunt or assent of his Lord thereunto giuen, there maie iust cause accrue, whereby thereafter a great deale lesse he may deserue to be trusted.

In these particularities haue I at last concluded, & brought to ende the sum of all my former travell. The Secretary is now accomplished, & by all respectes, circumstances, and inducements that maie bee, confirmed both in person and office: much haue I to require of the generall perusers hereof, that I bee not any wayes therein mistaken, for that assing immediatelie to the publique notice of all, there is no doubt but the verie particularities thereof, shall speedilie be therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdeeme thereof then what in equall trueth maie bee vnto them tendered, nor that the wise and discretlie minded will haue other concept of me, then as my weake abilitie sought herein at their hands to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is, fauourable to be regarded of the whole in generall, so if anie one more of selfe-liking then of Skill, will either carpe at, or peremptorie reiect the labour by me vnderaken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by priuate endeuour to accomplish the like: so shall he find, that men at all times see not into all things at once: and in prooofe hereof become assured, that hee, as I shall sooner in the performance of anie laboz, make our selues objects of euery common opinion, then with such account to deliuer our travels, as that we may stand ascertained of their owne deserts, that they may be pleasing to all men.

And

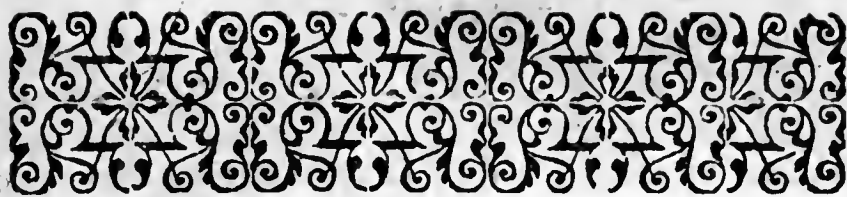
And forasmuch as it resteth yet a thing doubtfull, how well or  
 euill, till the perusing this slender trisse of mine may of all sortes  
 be measured, I will in the meane time (as manie others before  
 me haue done) affie my selfe in the hope and expectation of the  
 best: Glad if in the conuetance hereof, there may by my wil-  
 ling endenour, arise anie pleasure or profite to anie, which  
 being the intention of me solie desired, I passe  
 foozth this (as the residue) of the best  
 and aptest fauourers thereof, to  
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FINIS. A. D.



Rr.





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